

FEBRUARY, 1958

# NEW Christian Advocate

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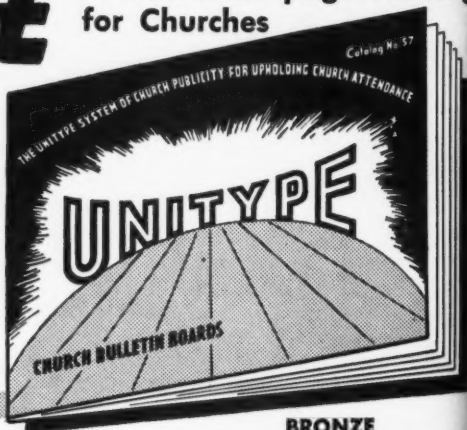
## Religion in the U.S.A.

(Continued on Back Cover)

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# NEWSLETTER

PROTESTANTS LAG IN CITIES. They are behind in numbers and in sensing the needs of modern urban society, leaders are saying. New statistics show that 45.7 per cent of all Protestants live in cities. But in only six of 20 large metropolitan centers do they outnumber Roman Catholics. Dr. Truman B. Douglass, Congregational Christian executive, blames "chronic moralism" and a huge Protestant prejudice against cities and in favor of rural culture. Nearly 1,200 Methodists will grapple with the problem Feb. 18-20, in Washington. They will map strategy, seek answers to these questions: What impact is city life having on people? Where does the church fit in?

MAY ELECT FOUR BISHOPS. The Northeastern Jurisdiction will meet in Washington, June 15-19, 1960. Two of the six U.S. bishops—Bishop W. Earl Ledden and Bishop Frederick B. Newell—will retire because of age. Bishop G. Bromley Oxnam already has announced his intention to retire, even though he could continue to 1964. And, if a new episcopal area is created, this might result in four top vacancies.

TOP LEVEL MERGER NEAR? The world's two largest mission groups—International Missionary Council and World Council of Churches—may be closer to merger than at any previous time. Delegates to the IMC's assembly in Ghana, Africa, approved the plan in principle, 58-7, despite some sharp opposition. Now the IMC wants the World Council to postpone its third general assembly, set for 1960 in Ceylon, to 1961, to allow churches more time to study the proposal. Final action must wait until the 1960 or 1961 meeting. (See story, page 100.) Methodist James K. Mathews, Board of Missions executive, currently is mentioned as the next IMC general secretary. In the months ahead watch for closer liaison between the board and the IMC.

*(More church news, page 100)*

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# On the Record

## THE NEW Christian Advocate

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FOR PASTORS AND CHURCH LEADERS



John Wesley  
Founder of  
Methodism  
1703-1791

"The Methodists alone do not insist on your holding this or that opinion; but they think and let think. Neither do they impose any particular mode of worship. . . . I do not know any other religious society, either ancient or modern, wherein such liberty of conscience . . . has been allowed, since the age of the Apostles. Here is our glorying; and a glorying peculiar to us."

VOLUME II No. 2

FEBRUARY, 1958

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### Self Versus Others

STATISTICALLY, it can be shown that Methodists are generous people. In the last fiscal year they gave through their churches well over \$413 million for all purposes. This does not include, of course, donations made by individuals to other charitable enterprises.

Break this down, and you find that something over \$355 million went for current expenses, building and improvements, payment on debt, and ministerial support. This is money that we might say was spent on ourselves.

The remaining \$58 million went for others: W.S.C.S. money sent through annual conferences, conference benevolences, special offerings, missions specials, and World Service on apportionment.

Although some smaller denominations outrank The Methodist Church percentage-wise on giving for others, it can be argued that we have nothing to be ashamed of.

But of the \$413 million contributed, less than \$10 million was apportioned under General Conference control. (Current apportionments are \$12,200,000 annually.)

Outside these amounts are the authorized offerings for the whole

# What Church Leaders Say About SCHULMERICH CARILLONS

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church—World-Wide Communion Sunday in October, Race Relations Day in February, Methodist Student Day in June, and the Week of Dedication. Within the Methodist system, these offerings represent voluntary giving for others at its best.

This is the 10th year of the Week of Dedication, which in 1958 begins on February 16 and concludes on February 23 with a voluntary offering. The observance was started as a way of providing for some urgent missions needs not covered by the World Service budget. It was made permanent in 1952, and it seems to be here to stay. This day affords every Methodist an opportunity to make a personal gift for use in places that you can be sure have need.

There is, for example, the Lucknow Christian College, in India. That far-eastern neutralist nation is having tough sledding just now. But its place in world political and economic affairs may have a crucial bearing on the nature of the world peace we all hope for in the years ahead.

India will be depending upon young leaders that will be coming out of this Methodist school and others. Right now, 520 of its students are enrolled in science. Thousands of Lucknow alumni are already at work in the new India that is being built under the leadership of Nehru. Christian College sees its task as helping to produce men of character and integrity, regardless of whether they are being trained in the sciences or in the arts.

This is only one of the five specific world-missions projects for which half of the Week of Dedication offer-

(Continued on page 6)

NEW CHRISTIAN ADVOCATE

**Your church  
can help select**

## ***the Methodist Family of the year***

SOMEWHERE in our church is the family that will be named the 1958 Methodist Family of the Year.

Each Methodist Church is being asked to nominate one family from its congregation for this honor.

Every reader of THE NEW CHRISTIAN ADVOCATE, anyone or any group of persons in the local church, may suggest a family. The official board of each church will decide the local nomination. (No nominations can be made direct to THE NEW CHRISTIAN ADVOCATE or TOGETHER.) Candidates will be screened by official family life judges at the district, annual conference, and finally, the national level.

The 1958 Methodist Family of the Year will be guests of TOGETHER at the Third National Conference on Family Life in Chicago, October 17-19. Also, you'll find them featured in the mid-October issue of TOGETHER.

Here are qualifications for Family of the Year:

1. Parents age 50 years or under.
2. Two or more children, at least one teen-ager, baptized and church members or in Sunday school.
3. Family exemplifies Christian family living.
4. Family applies Christian ethics in business or profession.
5. Family takes a creative role in church and community life.
6. Family members are warm, good neighbors.

Complete details and nomination blanks are being sent to all Methodist pastors on February 1.

(Continued from page 5)

ing is earmarked by the committee.

The other half will be split between projects in national missions, such as the Korean church of Los Angeles, and overseas relief from disaster, disease, and displacement. The list of projects has been sent to all pastors.

Largest amount ever reported from the Week of Dedication offering was just over \$900 thousand in 1950-51. Most years it has been closer to last year's figure of \$674 thousand. It is expected that every Methodist throughout the church be given an opportunity to contribute to this offering which is set on a voluntary basis, outside the World Service budget. But some churches make the offer better than others. And last year there were still 14,017 Methodist congregations that reported nothing from the Week of Dedication.

Since World War II, I have held membership in four different local churches of Methodism. All of them received an offering on the Day of Dedication. But I think every one of them would have been a better church if it had given more for others and less for self. It is easy, as we consider our own needs, to say that the poor are always with us; but that is a weak excuse for not doing all we can for them now.

Everyone gets caught in the eternal struggle within all human nature regarding choices of dedication to self and dedication to others. The Day of Dedication gives us the opportunity to let our better self take over.

*Neuman A. Lyerh*

## THIS IS MY BEST



*We invite you to share with others some of your favorite sermon illustrations.—Eds.*

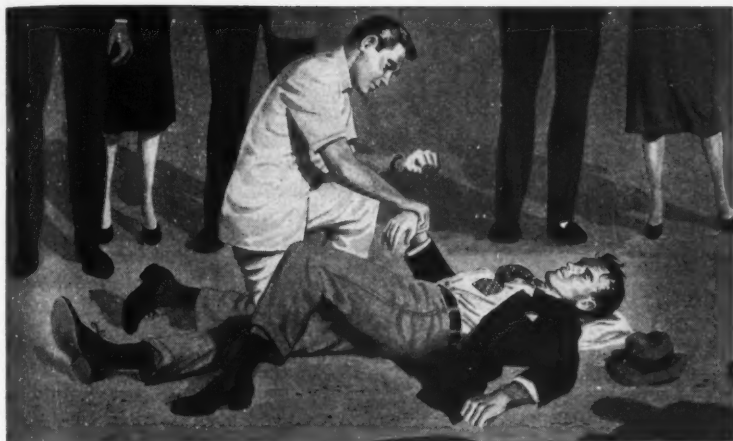
### Tides of the Spirit

For four years, we lived in a parsonage by the sea. Nearby was what they called a "singing beach." Many mornings I rose early and took a walk along the tide-swept shores.

There I found two kinds of pools. After a storm I always saw pools of water encased by the rocks. Lower down, there were other pools that had been left by the incoming tide.

At first these two types of pools looked much alike. But soon the pools left by the rain began to have a green scum cover. They became stagnant, and the sun's rays soon dried them up. The other pools, lying close enough to the water's edge to be washed by the incoming tide, kept some of the freshness of the sea. Their littleness was refreshed by the salty tang of the deep. Even though they were small, they were still parts of the ocean's life.

—FRANK A. COURT, pastor, St. Paul Methodist Church, Lincoln, Nebr.



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# a deep south pastor looks at Segregation

By DAN C. WHITSETT

**There are steps a church can take to break segregation, as this Alabama church is proving.**



*Dan C. Whitsett, pastor of First Methodist Church in Sylacauga, Ala. since 1947, has spent his ministry in the Deep South, where he was born.*

THE CHURCH, long a part of a traditionally segregated society in the Deep South, faces great difficulties during these times. It is called upon to make a sudden innovation in human relations. And its ministers face the arduous task of discovering their role, which is bound to be especially difficult if they have been a part of the mores and traditions of their times.

For me, the inner struggle between the concept of the fatherhood of God and the brotherhood of all men and the too common practice of discrimination and segregation continued over several years.

It was not easily resolved. Back of the whole problem is the knowledge that God's love and concern is the same for people of all races. Finally convinced of that, I soon became disturbed over the artificial barriers created by laws and customs which separate brother from brother.

In today's Deep South there is fear that, should these legal barriers of segregation be removed, intermarriage would take place and the races would then be "mongrelized." This is a condition no white person and few Negroes desire.

It is a deep-seated, though unwarranted, fear; and it produces antipathy toward any person or program that would permit even voluntary association between the races—religiously, educationally, or socially.

Economically, such association is

NEW CHRISTIAN ADVOCATE



permitted in many places. As far as the public is concerned, there is total integration in post offices, banks, and stores. Such limited integration is practiced, if the Negro will "stay in his place." That means, of course, second-class citizenship and subservience to the benevolent white brother.

This traditionally accepted custom is practiced by a nominal Christian in his church life. The same criticism he has for the Supreme Court for trying to tear down the Southern way of life is directed toward the churches for pronouncements that uphold the Supreme Court's decision. Such a reaction is natural in the region where I live and work, and it is to be expected.

The minister is being cautioned throughout the Deep South "not to stir up things." He is being warned that this is not the time "to do anything, or there is the likelihood of doing more harm than good."

Further anxiety is expressed in the fear that people will stop coming and paying to the church. Outside forces, such as the White Citizens' councils and the Ku Klux Klan, use various methods of intimidation to keep the minister or the congregation in line. Crosses are burned, telephone calls come at all hours of the night, and pressure is brought to bear on the church leaders to forbid any interracial meetings or projects by their churches.

In such a situation there is a

temptation to keep quiet. The minister hopes that time will help to heal the breach of the day. No one wants to be an agitator, and surely every minister desires to stand in the good graces of his congregation.

Two convictions confront the prophetic minister. He knows that the breakdown of legal segregation, as we have known it, is inevitable. It has come already in interstate transportation. It is now an accomplished fact in the armed forces and in many colleges and universities at the graduate level. Last year more than 3,000 Negroes attended colleges that were previously all white.

Many of these steps in integration actually came years before the Supreme Court decision on public schools, May 17, 1954. Every decision since, regarding the lower grades, has ruled unconstitutional the placement or treatment of an individual solely on the basis of color.

When the fundamental faith in the fatherhood God and the brotherhood of man is taken seriously, there is the deep realization that one's desired and normal relationship with his brother of another color is prohibited or violated by enforced segregation. That is the second conviction. Many who are violently opposed to enforced integration do not see their inconsistency in trying to enforce segregation. There is a role of reconcil-

iation which not only every minister but every Christian must make during this crisis.

I am reluctant to state what has been done in the church of which I am pastor—not because we are modest but because we are proud. We are too proud to admit that little, if anything, has been accomplished. Nevertheless, we do have certain convictions.

My people and I believe that a minister should have love, tolerance, and even appreciation for those who do not agree with him. He should not offend by dealing with the issue too often from the pulpit. It is dangerous, not to say monotonous, to ride any hobby, idea, or controversial subject too much—whether it be alcohol, race, Sabbath desecration, dancing, or what have you. There are many areas of interest and concern which must have the support and leadership of the preacher.

But there are times when the minister must speak out. The daily newspaper, radio commentators, citizens' councils, and men on the street make this the subject of daily conversation—and yet, inconsistently, they want ministers to be silent. One friend of mine thought that the church should not publicize a recent liberal declaration on race. He is a prominent member of the White Citizens' Council and helps to circularize regularly extreme pamphlets favoring segregation. He is convinced that this was not the

time to speak—that "it might do more harm than good."

Obviously, it is extremely important for the minister to know when to speak. He must always speak in love and humility and at the same time fearlessly declare, "thus saith the Lord."

Holding interracial services in the church is extremely difficult at the present time. Our first such service brought an anonymous threat to the life of the Negro minister who was to visit us. He decided not to come, but another gifted Negro minister came without difficulty; and all who attended expressed gratitude for the message and the meeting.

A year later we announced another interracial service, and on the church doors were painted the words "white only." Subsequent meetings have brought threatening telephone calls and the counsel of good friends warning us that "at the present time such meetings may do more harm than good."

This matter must be weighed carefully and prayed about fervently. We need to be cautious. Too often, however, churches and their leaders capitulate before the first verbal shot is fired.

Actually we are not prepared for integration in my church and community. However, our young men are forced into an integrated branch of military service. One such young man from our church had a Negro roommate. Never in his life prior

to that time had he met a clean, intelligent Negro his own age. One such experience, which custom in his own home town prevented, did more to erase preconceived ideas and prejudices than a dozen of my sermons could have done.

I DO have some suggestions, although they are neither spectacular nor sufficient. In our church they have helped in awakening our people to the fact that we are all, indeed, our brother's brothers. They have convinced us that we can really achieve greater understanding of the essential rights of all races.

1. Keep the lines of communication open. Let everyone in the church know at least one Negro of high culture and educational standing and share with him concern for the present situation.

2. Have a regular biracial meeting, regardless of how few are present. These meetings need not be publicized but are important.

3. Plan, whenever the board will back the minister, an interracial church service. We have always held ours on a Sunday afternoon; so that no regular worshiper could say the service was being "crammed down his throat."

While I do not believe in forcing such interracial relationships on unwilling members, neither do I believe that prejudiced ones should be allowed to prevent those who desire having Christian fellowship.

4. Strive to persuade every person that he has a role to play and that he cannot escape it. A single individual can break the circuit of gossip, rumor, and hatred. Every such success scored in our community contributes to the chain reaction building up for human rights.

5. Hold study courses and conduct forums on human relations. Successful experiences of nearby states and cities can be shared to encourage those who feel that little, if anything, can be done. The city council and school boards may be invited when outside speakers or special programs have been planned for the forum.

6. Organize the commission on Christian social relations provided for by the *Discipline*. This optional commission may begin with the minister and three or four laymen and later expand.

7. Deepen the spiritual life to enable one to bear the frequent abuse and to develop a positive and confident philosophy which will be sufficient for the living of these days.

All of us know that injustices occur, to a greater or lesser extent, in all sections of our country. It is necessary for each church and community to seek to eliminate those at its own doorstep. What is done may not be spectacular, but there is power in an idea sown and a witness made. As men of conviction speak out, other citizens are encouraged to defend the liberties so vital to our Christian way of life.

# Is Capital Punishment a Deterrent?

By A. C. FORREST

**There is one important argument for the death penalty and a Canadian knocks holes in that.**

FOR more than three years, capital punishment has been the subject of lively debate among Canadians. And the discussion has brought about a dramatic switch in public opinion, even within the churches.

Although the death penalty has long been debated, it has had spotlight interest since a joint committee of the House of Commons and the Senate at Ottawa was appointed "to study capital and corporal punishment and lotteries." Churches and other groups were invited to make representations. Some did.

---

*A. C. Forrest is editor of Canada's largest church periodical, The United Church Observer. He has been a RCAF chaplain and a pastor, serving a church in Ontario, Canada.*

It was soon discovered that while some Christian leaders had strong opinions on the matter, a great many were not sure where they stood. Canada's Society of Friends, for example, were naturally opposed to capital punishment. The Anglican Church, through its council for social service, published a pro-and-con discussion in *The Bulletin*, but did not come down on either side.

The United Church of Canada, usually liberal on social matters, proved to be divided down the middle. After a long debate at the General Council in September, 1954, its commissioners voted 112 to 111 to oppose; the moderator properly ruled no decision.

The Presbyterians went on record as favoring capital punishment, a

a manifestation of God's divine wrath and judgment through his evil servant, the state."

In the meantime, the discussion warmed up. Young people's groups, radio and television forums, editorials in newspapers, and speeches in which prominent lawyers and other public men expressed convictions on the subject helped to mold public opinion on this controversial issue.

The Ottawa committee heard much evidence, and it was reported in the newspapers. A public discussion in England stimulated interest; and a couple of executions, where there seemed to be a lingering doubt about the guilt of the executed person, created more concern.

The Gallup Poll of Canada had indicated that 71 per cent of Canadians favored the retention of capital punishment; two years later another poll showed that only 51 per cent still favored the death penalty.

But it was more dramatic still when the General Council of the United Church met in September, 1956. Several memorials had come in from presbyteries and conferences, unhappy about the 1954 indecision.

When the debate reached the floor of council, there was not a vacant seat in the house. During debate, an amended motion was passed, saying that capital punishment was opposed to the mind of

Christ and asking that it be abolished as quickly as possible. It was carried in the General Council almost unanimously.

In the meantime, the federal committee brought down its report, too early to be influenced greatly by the changed opinion in the country and church. It recommends that the death penalty be retained, but that hanging (the only method of execution in Canada) be abolished in favor of the electric chair or gas chamber. And that executions be carried out in a central place in each province.

However, these recommendations have not yet reached the House of Commons where they must go before becoming law. The major political parties have promised a free vote (usually in Canada members of parliament vote a strict party line) to their members. It is possible that a more liberal attitude will prevail in the next House.

**ALTHOUGH** there are a number of trivial arguments advanced for capital punishment—more merciful than imprisonment, safer for jailers, and so on—there is only one that is consistently and intelligently set forth. It is that the death penalty acts as a deterrent. Such an argument has two parts.

The first simply claims that, if potential murderers know that they may be executed if they murder, they are less likely to murder. Such

an argument can have all sorts of holes knocked in it.

The second is much more profound. It argues that for the most heinous of crimes—murder—the most severe of all punishments—execution—should be demanded.

Sir Walter Moberly, writing in *Christian Newsletter* (July, 1953), states the case clearly. He says that it is the function of the state to stigmatize crime, not only as dangerous to the perpetrator but as execrably wicked. . . . the object is not to hurt but to convince the public . . . and if possible the culprit himself . . . of the wrongfulness of the crime. . . .

"The execution of the murderer is a solemn ritual act. Its object is not only to demonstrate that murder does not pay but to stamp it as shameful. The penalty is not only death but death with ignominy. The test of capital punishment is not its direct effect in deterring potential murderers but rather its long-term influence on the conscience of the community."

Society attaches a punishment to a crime, not for the sake of vengeance, not as a threat, but to express its disapproval of the crime. When a crime like murder or treason is punished by death, a deep feeling of abhorrence for the crime is developed in the whole society.

Such, it is believed, is a deterrent. It is this, not any idea of vengeance, which is suggested by Lev. 24:17, "He who kills a man

shall make it good, life for life." At least that is the conviction of sincere persons who argue that society should retain capital punishment.

THE arguments against capital punishment are many, and perhaps they should be listed:

1. It has a brutalizing effect upon society; and rather than a deterrent it may even be a stimulant to crime.

2. It is morally wrong to take a man's life, even if he is a criminal, especially if he may be rendered harmless by imprisonment.

3. There is the possibility that an innocent person may be executed.

4. It has a negative effect upon jurists who hesitate to convict when they know that the death sentence is mandatory. (In Canada, it is mandatory for those found guilty of murder. And there are no degrees of murder.)

5. It has a vitiating effect upon those commissioned to carry out the sentence.

6. There is nothing corrective or redemptive about capital punishment.

7. It is a remnant of archaic ideas of law enforcement, and a hindrance to development of liberal attitudes of penology.

8. It is morally evil to take the life of a man, even a wicked man, to set an example, or provide a deterrent for others.

9. It has not been proved that it is a deterrent; and there is evidence

that it frustrates this purpose, sensationalizing and even glamorizing crime and providing a climate where criminal tendencies may be nurtured.

10. Where the death sentence is mandatory and the plea for mercy is directed (in Canada to the cabinet) in some states to an elected official, it sets aside the principles of the judicial system, a denial of the principles of justice.

If capital punishment did act as a strong deterrent to crime, and if the innocent were much safer in a society where the law provides it as a punishment, it would be hard to argue against it.

But this last is contrary to the facts. Some 30 countries have abolished it successfully. There is no real evidence that it deters. Two hundred years ago, in England, there were 350 crimes punishable by death; when reformers started a campaign to remove petty offenses from the list there were dire prophecies as to the effect of the crime rate. But as the number of capital crimes went down, the crime rate decreased.

In the United States, six states have all abolished capital punishment—several of them a century ago. They are not apt to go back to it.

When we think of what used to happen in England where hangings were public (for the logical reason that, if execution was meant to be deterrent, the more people who

could see it, the better), we are reminded of what effect it did not have on pickpockets.

Picking pockets was a capital offense. Public hangings were renowned for their fruitful contribution to the pickpocket artists. A Bristol chaplain, giving evidence before a royal commission, testified that of the 167 pickpockets he had attended before execution, 164 had seen others publicly hanged and were undeterred.

Archbishop William Temple, an old foe of capital punishment, has had a tremendous influence on the thinking of Christian leaders in recent decades. He wrote (*The Ethics of Punishment*, published by the Howard League for Penal Reform, out of print):

"I suggest that the defence of the death penalty has always been based in the main on its deterrent power and I believe that the example of the state taking life, even when it does it only in return for a life already taken, does more to lower the value of human life in the minds of its citizens than the deterrent influence of this penalty can do to protect the lives of the citizens. I believe that the retention of the death penalty is rather to increase than diminish the number of murders."

There are many cases of the innocent being imprisoned; but while there is life there is hope that things may be set right. When an execution has taken place, there is little

reason to seek to establish innocence, or little point to it if it were possible. It is so trite to say it, but execution is just too final.

Too, probability is that many guilty are acquitted. The reasonable doubt which juries are expected to give, may become an unreasonable doubt. Penalogists say that a mandatory sentence of death is such that juries tend to avoid a conviction.

There is a great deal of evidence that official executions have a demoralizing effect on those involved in them. Some sordid evidence came out in the hearings of the Canadian committee. There is no space for details; sufficient to say that it is common practice for those involved to become inebriated before the execution. Crowds of jeering teenagers, mothers with babes in arms, still gather outside the prison walls in Canada when there is notice that a hanging is about to take place.

The problems attendant on this custom are such that it is difficult to recruit persons of high quality to work in prisons. The Province of Saskatchewan, which has a C.C.F. (Socialist) government, is so opposed to capital punishment (and has not had an execution in many years) and so advanced in prison reform that it has officially asked the federal government to absolve it from executions, on the grounds that they have such a disruptive effect on its whole reform program. Lesser crimes in Canada come un-

der provincial jurisdiction; capital offenses under federal.

Finally, one of the most appealing arguments for abolition is that highly civilized countries, with liberal and progressive methods of dealing with many social ills, have abolished the death sentence, or have no provision for it, or have let it fall into disuse. It seems to be one of the marks of human progress and a really enlightened society. Denmark, Switzerland, Sweden, Norway, and the Netherlands have some of the lowest homicide rates in the world, and they have no capital punishment. Nations and states with an awakened Christian conscience and humane laws and customs have abolished this as out of keeping with practices of enlightened peoples.

Many can argue from the point of view that we must not take a man's life and deny the opportunities which time and the grace of God may afford. We may have to deprive him of his freedom to protect society; but there are many examples of redemptive forces at work behind prison walls and there could be more.

When it is possible for society to protect itself and at the same time give an offender the opportunity of repentance and his life for some useful purpose, a Christian society must not take that life away. Most certainly not when there is no real evidence that good is accomplished by it.



# ***THE CITY:***

## **Its people and problems**

By ROBERT A. McKIBBEN

*Some of them will be faced by  
the Convocation on Urban Life,  
in Washington, D.C., Feb. 18-20.*

THE CHURCH is concerned for the cities because each change or growth there—slum housing, better transportation, more parks, lack of schools, dishonest politicians—has some effect, for good or evil, on people.

The city of a million people is a 19th-and 20th-century phenomenon. Here in the United States there was not a city of 50,000 people until after 1800. The census of 1950 showed

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156 cities of 50,000 people or more, and around each of them many other thousands of "suburbanites" dependent upon the city for their livelihood. The American way of life has become typically urban.

If the people who come to the city to live would "stay put," the job of the churches would be far easier. As in earlier days, people move from country and village to city to find employment and security, to give their families better schooling, housing, and "opportunity"—in a word, to find certain "satisfactions" they hold valuable. They now move from city to city for the same reason.

But with each move and with each new value there are likely to be losses and disappointments. Some of these are intangible, varying from city to city or from one part of a population center to another, but they are very real. Many seriously affect a person's or a family's spirit, attitude, and well-being. New problems often offset the solving of old ones, moreover.

In one area in New York City, within 30 years, Jewish families replaced earlier German residents; Negroes replaced Jews; and more recently Puerto Ricans have "driven" the Negroes to other parts of the city. The picture is not too different in Chicago and in other cities.

In such situations each church faces the question of whether it should move its building with the group in membership, or should

change its program (and its language) to meet each new group. Will it close its doors, or "sell" to a denomination better able to meet the group's need?

"Back home" in the village or in the country, the individual was a person, a unit in society, with a circle of friends and a wider acquaintanceship. In the city he may too readily become a cog in a machine, a peg in an office, a being without friends amid thousands of passersby. He can, and often does, become lonely, even frustrated. He can seek satisfaction and status in activities that lead to evil or to crime. Or, he can find help in the life and work of the Church.

ORDINARILY, although there is no definite pattern, the larger the city, the more difficult the problems the Church and its agencies face. There is a lack of homogeneity in these surging crowds: there are "foreigners" who seem to defy assimilation. There are clashes or "stand offishness" between groups of different races, degrees of wealth, or social station, of differing cultural patterns, of various languages, and sometimes of diverse occupations.

All this makes it difficult to gather different groups into one church family, to serve them from the same center. These differences, plus differences of background and education, have been largely responsible (in America especially) for

divisions in churches, for denominational bias and barriers, and for the so-called splinter groups and sects.

Besides, in the large city, there is a lack of civic pride and responsibility. Because the individual person has only a remote connection with government, he is not likely to be concerned with the social aims of the church in his community. He is also prone to get enmeshed in the drive to attain "success."

While no two churches or church situations are exactly alike, certain broad classifications of city churches may be noted.

There is the downtown church (sometimes known as the inner-city church) in the business section of the community. Generally, this was once a residential church and now draws its membership from all over the city and suburbs, too.

There is the hotel area church, or the boarding-house area church, with its handful of members of long standing, its majority of transients, most of them church-related business or professional people temporarily away from home.

There is the church in a stable residential area—stable at least for the time being. This is the area of apartment dwellers on the fringes of the city; often in an area that is destined to be industrial or commercial tomorrow.

There is the church in the slum area, where housing is poor, income is meager, incentive and morale are

at low ebb—yet where there are children and adults with more than normal problems.

There is the church with a specialized ministry. It may also be in a slum area, endeavoring to meet a peculiar problem of its neighborhood. It may be a church for Chinese or Mexican people; a church for some handicapped group; or one for seamen or fishermen and their families.

There may be in the city, or just beyond it, a church for a new commuting area of the community. This will probably be a family-type church, larger than the village or town church, but with a program not too different from that in smaller communities. (With the spread of cities beyond their old boundaries, this suburban church is out-stripping both city and village parishes in growth and importance.)

All these churches have certain common problems. To reach their goal, in the environment and amid the problems peculiar to the city, the urban church needs a far wider and a far deeper program and methodology than does the village or town church, or most city churches.

The city church and its leaders can expect some help from the city, state and denominational missionary organizations. The Methodist Division of National Missions helps local churches and groups of churches survey the city, or a part of it; it helps them to advise on

how a church or group of churches can meet a given city need; to assist in plans for church building; to conduct a financial campaign for a church, including the making of grants or loans; and to counsel the staff or boards of local churches in any given situation.

Meanwhile conference, state, or city home missionary societies may promote similar services, hold or finance properties, or plan for an area on an interdenominational union or co-operative basis.

But, in the end, the success of any city church in serving the people surrounding it depends upon the willingness and adaptability of the local minister and of the officials of the church. Every study of a church that has served well its city people shows (1) a pastor with a vision who has stayed at the task over a considerable period of years; (2) an official board enthusiastically, perhaps even with considerable sacrifice, supporting the pastor; (3) systematic, regular surveys of the parish for new people and constant reappraisal of their needs.

Such surveys—whether in slum areas or in swank apartment settings—indicate that the city church must tackle its problems from two angles.

First, its pastor with support of the people must be a voice crying out against evils—local and national—convincing men of sin, pointing to Christian solutions and to the Christian way of life. He

must awaken men, including public officials, to action.

Second, the church itself must do things to help remedy the situations it deplors. Sometimes this is necessary until the public and its elected leaders see the need for community and government action. This may call for the church to install a medical clinic in its parish house, or organize athletic clubs to take boys off the streets, or English classes, or sewing classes, or aid to mothers and children.

Whatever the needs of people in a city, these are the challenges the Church must study and endeavor to meet—or to lead others to meet. And the situation is different for every church. Nonetheless, there are certain types of ministries that have been found fruitful in the cities.

Juvenile delinquency is not confined to the cities, nor is it exclusively a result of city life, but it is one of the problems of the city church. Better play and recreation facilities, youth organizations in the church itself, are a real part of the church's responsibility.

Loneliness, frustration, mental illnesses, impulses to suicide and drink come, under the increased pressures of city life, not only in slum areas but to people in the relative isolation of apartment houses and hotels. Or urban congestion and work conditions may produce friction or worse in the family. Removed from one's old associates,

"freed" from the social mores, faced by new problems in life and work, many a person loses his way and suffers emotional disturbances.

For such persons, the city church often has a counseling service where social and psychological help can be given. In the larger parishes, there may be a special member of the staff, professionally trained, available for this ministry.

A mixture of racial, language, cultural, and economic groups of people within the area which a particular church should serve, has often proved a problem in neighborliness, in social contacts—and in religion. More and more this is being solved by making the church inclusive—that is, opening the doors to all and placing representatives of all groups on the governing bodies.

One Methodist church I know has in its membership Japanese, Negroes, Chinese, Poles, Jews, Latvians, Spanish Americans, and East Indians; and Negroes and Chinese on its official board.

A number of "old American churches" in the East are now adding Puerto Ricans to their membership, and some will have services in Spanish until the younger generation becomes English-speaking.

In the same way, many city churches have both white and Negro members.

In some parts of the nation, city churches are reaching out far beyond their local membership through radio and television programs—not only sermons and services broadcast, but classes, and schools, and dramas, and music, and lecture series, and Bible courses. "Time on the air" is free; the church or a group of churches underwrites the cost of scripts.

Practically every city church has one or more church schools on Sunday. Often the pastor is the teacher of the men's Bible class. There are Scouting and other similar organizations. Depending on need and on financial ability, some have nursery schools, clinics, summer camps, playgrounds, and clubs that range from stamp collecting to dramatic presentations. Many have clubs for parents, mothers, older people, young married couples—all designed to meet specific needs.

The city is here to stay, and so must be the city church. It must adapt its program and methods to changing needs, but its purpose is still to minister to men's changeless needs, in God's name.

### Logic

*Satan, your voice is that of a wise man,  
Giving me reasons for all that you do.  
Satan, you seek by your logic to trap me.  
Satan, your voice is that of a fool.*

—FRED A. PHILPOT

*Race Relations Sunday, which helps support Methodism's Negro Colleges, is part of the quadrennial blueprint for higher education. Here is a look at the future of the colleges.*

## NEGRO COLLEGES amidst social change

By JAMES P. BRAWLEY

**S**Ocial CHANGES of the past five years, as they affect the colleges serving predominantly Negro student bodies, raise some pertinent and prickly questions. I am attempting to answer only three of them.

The first: how will such colleges, especially private and church-related colleges, be affected by integration; and what is their job in this period of impending change?

It must be remembered that all private Negro colleges, with two exceptions (Lincoln University in Pennsylvania and Wilberforce University in Ohio), are located within the bounds of the 17 southern and border states. Within these states approximately 70 per cent of our total Negro population is to be

found. It is within these states that integration in education, to varying degrees, is or may become a problem.

Last April, the Southern Education Reporting Service noted that "107 of 208 tax-supported colleges and universities, formerly all-white, will accept Negroes in 12 of the 17 states and in the District of Columbia. The number of Negroes actually enrolled in perhaps 100 institutions is not likely to exceed 2,000."

The number of Negro students enrolled in private all-white institutions within the bounds of these 17 states is relatively insignificant. Similarly, the number of Negro students enrolled in formerly all-white institutions in this region is not impressive when we note that there are now approximately 75,000

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Negro students in colleges in this region, about 40 per cent being enrolled in private colleges.

Other facts demand our attention: nine of the 17 southern and border states have no integration of Negro students on the undergraduate level. Five of the states that have no integration at any level are offering the strongest resistance to integration through legislative actions. The heaviest Negro population in the South is located in the five states where resistance to integration is strongest.

It is the job of the Negro colleges, therefore, to confirm the need for their existence and services. The facts cited make it clear that their existence is not yet being threatened by integration. The promised increase in college enrollments will come, and the Negro colleges must be ready to do their share.

Such colleges must assess their strengths and their weaknesses, to make sure that they are colleges of highest quality. They must define the problems they face and determine clearly the service demands made upon them. They must remove the limitations of service to a special racial group and, at the same time, serve more effectively this special group to which they have been historically related.

All this does not mean over-expanded programs; it does mean programs of high quality for all who wish to attend. A part of the solution to the problem of integra-

tion is for these schools to be of such unmistakably high quality that they became a worthy part of the integrating process.

THE second question confronting the Negro colleges concerns improved standards. These steps are essential:

1. These colleges must seek ardently to become good colleges without apology. They must no longer be "Negro" colleges; but they must be "good" by the same standards of colleges anywhere, rigidly applied.

2. They must have adequate financial support and endowment to become institutions of high quality, making it possible to improve physical plants, increase instructional facilities, and employ and retain good teaching staffs.

3. College standards must be improved in the light of the aims and objectives clearly defined by the faculty, administrative officers, and trustees, and in the light of a program well outlined to achieve aims and objectives.

4. Students must be able to do high-quality college work. This means that these colleges must be selective. Although deficient academic background makes some remedial work necessary, the private college of the future cannot be expected to make up what elementary and high schools have failed to do.

5. These colleges must restrict

their enrollment so that the quality of instruction will not be endangered by overloading teachers and by reducing the per-student instructional expenditures.

6. Standards of the private colleges must be improved through the selection of top-flight faculty members and the continuous improvement of faculties. The faculties must be exceptional in training, in teaching ability, and in their understanding of students.

**A**RE THERE specialized fields on which Negro colleges should concentrate? To put it another way: Are there types of education and areas of educational effort that should be different for Negroes, or on which Negro colleges should place special emphasis? This is a third major question.

A categorical "yes" or "no" answer cannot be given. However, it can be said that, where there are differences for the Negro students, those differences must not be made on the basis of any innate differences in the abilities of Negro students. Special areas of concentration should differ only in emphasis because of educational background and social situation. Negroes must be qualified in the same areas as those with whom they compete. There is need for special competency.

These are some of the specialized areas of concentration:

1. *Remedial and Developmental Programs.* Negro students enter college with deficiencies in such communication skills as reading, writing, and speech. These deficiencies are due to inadequate elementary and high-school training, restricted use of educational and cultural facilities of their communities, a circumscribed environment of restriction and fear in which the students have grown up. Yet, an incredibly high percentage of the students entering college with these deficiencies have unusual abilities. This is a great opportunity for the good private college.

2. *Specific Areas of Concentration.* Help is needed in removing situations that give rise to problems and limit the normal functioning of Negroes in biased bi-racial communities, particularly where anti-social attitudes and practices have been barriers to advancement.

Some of these areas for specialized preparation are:

*Family Life*—Lack of training in family living, broken homes, inadequate care of children, low economic levels.

*Health*—Forced living conditions, inadequate medical care, inaccessibility of clinics and hospital facilities and services, shortage of doctors and nurses, and the need for trained persons in the field of dietetics all challenge the special concern and attention of the private college.

*Business*—Few young Negroes have grown up from childhood



with a business background. They have to learn business and business practice without family tradition in this area. They have, on entering college, quite limited understanding of business functions.

#### *Political Science and Government*

—The years ahead hold promise for young Negro men and women prepared in political science and American government. New opportunities are coming for Negro men in diplomatic relations, particularly in countries with people of color.

*Science*—The Negro college is an untapped resource for scientists, particularly in agricultural, industrial, and engineering research. The Negro colleges should give the basic preparation for scientific research.

*Ministry*—New opportunities are offered to trained Negroes of ability. This is one of the key profes-

sions in the American society that is moving toward integration. Training should prepare young men to measure up to any standard and to be ready for any situation.

*Teaching*—There is a need for a new emphasis on the Christian teaching motive. This profession must be seen primarily as an opportunity for working toward solutions of the special problems of Negro youth.

The programs of the Negro college must have the elements of culture, scholarship and intellectual scope, and practicality. They must provide adequately for an approach to the problems that engulf the Negro in his community and wider social setting. They must develop in the student a sensitivity to those problems and a sense of responsibility to them.

## **The Preacher with Prestige**

J. DANIEL BARRON

SINCE a preacher without prestige in his parish is like salt without saltiness, may I make a few suggestions about gaining and keeping prestige:

1. Keep out of debt. Most people are sure that the minister who cannot manage his money also cannot manage his message.

2. Keep the parsonage grass cut and the car clean. And what has been said for the outside of the parsonage must be said for the inside, too.

3. Avoid selfishness; cultivate sincerity. A hint that the preacher uses his church . . . is sure to send his prestige down.

4. Hold your temper in check. Fits of rage are a sign of immaturity; and the people in any church want their leader to be grown-up.

5. Be concerned with persons, individually. A preacher sacrifices prestige when the news gets around that he loves mankind in general, but is unconcerned about individuals.

*Who rides a tiger cannot dismount at will—a Proverb*

## *Dangers for Church and State*

By DAVID POLISH

THERE have been five types of church-state relationships in history. To name them: the total control of the state by the church, as in medieval Spain; the total control of the church by the state, as in modern Russia; the rejection and abandonment of the state by monastic societies and such theologians as Augustine; the fairly clear demarcation between church and state, as in the United States; and the accommodation by the church to the state in a condition of tension or uneasy truce, as perhaps in Eastern Germany.

The distinction between the last two relationships should be self-evident. Separation of church and state signifies a mutual understanding and a covenant. The understanding speaks of the recognition by the state that there are broad areas in which the church is sovereign. The covenant speaks of the state's commitment to protect the church's

sovereignty, and it speaks of the church's commitment not to overreach its sovereignty into the domain of the state.

The relationship of uneasy accommodation by church to state is something else. Here the state recognizes no spiritual sovereignty but, for reasons of expediency, suffers the church to endure. Such suffering is always subject to withdrawal. On the other hand, the beleaguered church recognizes the painful necessity of accommodation to an onerous condition, but it draws a line at which it will resist further encroachment on the part of the state.

This is strikingly illustrated in the attitude of ancient Talmudic Judaism, which was concerned with the condition of far-flung Jewries living under tyranny. At no point did the rabbis of the Talmud counsel their people to resolve their untenable situation by rejecting society or repudiating, if even symbolically, the authority of government. Instead they taught, "Pray for the welfare of the government, since but

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for the fear thereof men would swallow each other alive."

However, while recognizing the lengths to which the subjects of the state must sometimes go, they nevertheless defined conditions under which a conflict between the state and religion must be resolved in favor of religion. They said that, if one is compelled to commit murder, incest, or idolatry, he must not submit even under pain of death.

This injunction has many meanings. It means, first, that there is a point beyond which the state may not encroach. It means, moreover, that it is the church or synagogue, not the state, which ultimately defines the dividing point. It means, too, that the point is the beginning of a realm which is inviolate.

It means that this realm consists of the holy for which life itself must be sacrificed rather than permit desecration. It means that the holy consists of several types of relationships which derive their meaning from God. The first of these is the relationship with the Single One, as Buber calls him, the individual to

whom we say "Thou." The second is the relationship with the many, with society, to which we say "Ye." The third is the relationship with God, the "Supreme Thou."

These relationships, these encounters with holiness may not be annihilated by the intervention of any other power.

What are the practical applications of these concepts? In a free society such as ours, the greatest vigilance must be taken against certain dangers.

One is that by imperceptible degrees the benevolent state might forget its earlier acknowledgment of the church's sovereignty.

A second danger is that the state might breach its covenant by pressing the church into its service, as an agent of its policies; and that the church might succumb to the state by accepting a role as its accessory.

The third danger is the effort to subject the state to the demands of special sectarian interests.

The fourth and greatest danger to the essence of religion is that the church might actively seek to relinquish, even to press, much of its own traditional role upon the state, and in doing so, run the grave risk of impairing its own strength.

Underlying all of these dangers is the grave risk entailed in tampering with the covenant between church and state, tinkering with the principle of separation.

What do we mean by separation? Is it to be visualized as a wall

through which there can be no traffic? This would be a gross distortion of the original intention. Separation in this context means not separation from communication but separation from invasion. It is like the separation of the American-Canadian border, or better still, the separation of the walls in a home. Communication is not impaired, but the sanctity of the individual's or the group's inner existence is protected.

THERE is ample evidence that the separation principle is already under challenge, and as a consequence the dangers which we enumerated are real. Fortunately, the church has coped with them courageously and effectively; but it has done so because its sovereignty has been challenged. It must not be forgotten that only recently the loyalty of America's clergymen was attacked within Congressional committees and by government officials.

The implications of the attack were plain. They were far more than an effort to link individual clergymen with un-American activities. Their true purpose was to intimidate the clergy as a whole and to silence their social conscience. Efforts to impose loyalty oaths on religious bodies under threat of withdrawing tax-exemptions are another facet of the same challenge. The flood of religious intimidation has subsided, leaving us with the

certainty that we are not immune to its effects.

There is the second danger of religion being pressed into the service of the state. The identification of religion with national interests is a more subtle form of disarming the church; but in the long run, more disastrous than a frontal attack. A frontal attack very often strengthens the embattled church. Wooing it away from its deviant and lonely course softens it and saps its strength.

The current efforts to graft a thin layer of spiritual skin on a body politic whose essential being is unchanged, represents a danger both to church and to state. Each will be deluded as to the depth of the state's transformation. There will even be some who will callously use religion as a shield behind which they will advance clearly unreligious programs.

Church and state in a free society must be close friends, but not allies, bound as by treaty to serve each other's purposes. When the church loses or abandons its prerogatives that "Thou shalt surely rebuke thy neighbor," it fails its destiny. It also fails the destiny of the state.

There is the danger of sectarian efforts to manipulate the state for special purposes. This must inevitably lead to an ever-extending struggle by all religious bodies for special prerogatives and special relationships with the state. This must ultimately result in the breakdown

of religious freedom and of the precisely balanced relationship between church and state.

There is the imminent danger of religion relinquishing its most sacred functions to the state. Many religionists of greatest integrity and highest motives who earnestly defend the principle of separation will nevertheless reverse themselves when their own principle is applied to specific situations. One such situation is the question of religious instruction in the public schools.

For the sake of clarity, we must acknowledge that the real issue is not the teaching of moral and spiritual values in the schools, but the central one of helping students achieve a religious orientation to life. This is being admitted more openly, and for the sake of the issue, it is just as well.

The challenge to the separation principle is grave. There are doubtless many who will bend every effort to keep the introduction of religion into the public schools within fair bounds. But there will also be others who will move behind the small breach in the wall of separation and try to demolish it altogether. Who can prevent this, once the initial breach is sanctioned?

But there is a deeper aspect of the problem. What shall be said of religion assigning its unique functions to the state? Shall welfare economics be supplemented by welfare theology? Much has been

relegated to the state, and properly so. But much more is being relegated which society surrenders at its own peril.

Steadily, the home has relinquished its own precious prerogatives to the school, the club, the social center, the athletic field. It is questionable whether, for all of their competence, they can compensate for the familial situation which much of our society has permitted to go by default. Now religion is also turning outward instead of inward and asking that its unique competence be shared by the state.

Can such a function be shared? Cannot religion find within itself the means to achieve alone what it wants to delegate, even if only partially? Can the state, precisely because it is the state, be entrusted to convey the religious word which is essentially a judgment on the world as symbolized by the state? Must not the word, as conceived by every religious discipline, become diluted and even distorted when it must accommodate itself to the attenuating processes of the state?

Are not the perils of compromise and liquefaction to the point of meaninglessness (in the interest of a common religious curriculum) greater than the perils of irreligion?

If there be the peril of irreligion, then should it not be met by assuming the burden of overcoming it head-on rather than by calling for help from a source which will not permit itself to be dismissed?

## these special times for PRAYER

**The power of prayer  
is beyond a man's power  
to measure**

By LESTER R. SPRENGER

OF WHAT VALUE are our special days and weeks of prayer? As good an answer as any would be, "If prayer is of value, any day is a good day to pray." However, special prayer sessions for specific purposes may lift us above regular, routine prayer experiences.

The praying of the Lord's Prayer in a Sunday worship service may not stir the spiritual imagination of a congregation as much as a special session of prayer on some specified objectives.

By the same reasoning, we may assume that a prayer for the welfare of all men may not exert as much sustaining or transforming influence as a prayer offered for the life of an individual prayed for by name. Especially would this be true if the person himself is participating in the prayer session.

The value of group praying is

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somewhat like the value of doing anything else together. It is a value God wants men to live by. So God makes the rewards of togetherness attractive. The accomplishments of the home, the church, the school, the state, the hospital, the corporation, the assembly line, the transportation system—in short, the accomplishment of anything hinges on successfully tapping the resources of togetherness.

Even individual praying, praying in private, is actually an experience. The moment a man prays, "O my Father," the pray-er shares his experience with another—in this instance with the Holy Other. And if his praying to God is a two-way transaction—as it should be—it isn't long before his seemingly private conversation with God becomes related to other persons. For what are his problems, his joys and sorrows, his hopes and fears but the result of relationships with others?

True, in prayer each of us may

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bare his soul to God and talk about these things never spoken to anyone; yet in that intimate prayer experience he shares in the loneliness of every soul—and this happens whether he is aware of it or not. Furthermore, the most private prayer we offer may concern just God and the pray-er, but always involves others.

It is well to encourage private praying. We all need it. It does us good and makes us better companions for ourselves and for others. But praying privately without coming together for prayer with a group may lead to self-righteousness and an even deeper sense of loneliness. Group praying stabs our spirits wide awake. We understand that we are all in the same little boat on the great sea of God; that we need each other; and, above all, that we have each other to live with for better and for worse, to hate or to love all the days of our lives.

How much does prayer influence world conditions—the struggle between war and peace, for instance? Will our prayers stop a war on the other side of the earth or strengthen the progress of peace in the United Nations?

One line of reasoning would say that such praying is as futile as praying to put out a forest fire or start a rainfall. Another line would say that no prayer to stop a war or promote peace is in vain.

May not both viewpoints be parts of a larger truth? To pray for

world-wide change without participating creatively in that change is doubtless one of the most futile things a person can do.

But, on the other hand, to participate in the wanted change by ridding oneself of malice and giving the way of peace a chance is to cast one less vote for war. And if such praying keeps spreading wider and wider, it can eventually change the course of civilization.

The fact that God has made no two persons exactly alike suggests that God wants each to be free to make his own analysis of any situation and his own contribution to its solution. It is this freedom that has enabled man to tap so many God-given resources.

Since no person is perfectly endowed with all the abilities and characteristics found in man, it is not wise to allow any person or group to dominate. Any such domination deprives the human race of the benefits of freedom of thought and action.

It is wholesome, therefore, to say in response to the request of your church to participate in the world-wide prayer movement in 1958, "Is this another promotional scheme conceived in the minds of organizational experts? Are they trying now to regiment our prayer life too? Are we to be rated in the conference record on whether we supported a prayer 'special'?"

Two responses, in my opinion, would not be wise: either to par-

ticipate in the movement because everybody else is doing it, but doing it without conviction and enthusiasm, or to refuse to participate in the movement because you feel you are being regimented and, therefore, see no value in being part of the undertaking.

A wholesome response, as I see it, would be to analyze the prayer life of your church and try to visualize the possibilities of the prayer movement plan; and then decide what to do about it. Such analysis will enable you to respond with freedom, with initiative, and with enthusiasm, whatever your decision may be.

In our highly organized church, we are given the opportunity to tap many more resources than in a church that allows each minister to chart his own course. I think the right attitude to take is one of gratitude for the many helps that come to pastors by mail and through meetings.

If the flood of mail and the frequency of meetings sometimes seem to overwhelm the pastor in the day-in-and-day-out task of running his church, all he needs to do is remember that everything that is being done is intended to help somebody somewhere. Furthermore, personal initiative is not impaired so long as you preserve the freedom of personal decision, bearing in mind all you may gain from others by tapping the resources of this togetherness.

The power of prayer is beyond man's power to measure. This much we know: that he who prays, "Thy will be done," lets God come in and run his life; that he who prays good will toward others transforms his own life; that he who hears someone praying for him or knows someone is praying for him is usually benefited; that the open-minded, warmhearted attitude of prayer is the womb of the Spirit giving birth to new or renewed life in God.

We do not know whether prayer changes world conditions beyond the change it can bring to pass in those who pray. We have our opinions, but no certain knowledge, that prayer affects a person or group of persons who do not know they are being prayed for. We do have the assurance of such seers as Tenneyson who said, "More things are wrought by prayer than this world dreams of."

If prayer helps only the one who prays and those who hear the prayer, it still deserves the poet's description and remains the best prescription for health of mind and spirit. Its influence on physical functioning can be phenomenal.

If the world stretches out on every side no wider than the heart is wide, as Edna St. Vincent Millay hints, then no prayer worthy of God should ever be less than world-wide in its outreach; whether it be prayed on a regular Sunday or on a special day of prayer.



## When Only One Seeks Help



By H. WALTER YODER

The counseling principles underlying this discussion represent the findings of a research team's three-year study.

PASTOR YODER, this is Ginny Helper," the phone voice said. "Mrs. Smoulder has just been over talking with me, and she wants you to come over to her house tonight. Her husband is such a penny pincher, you know, and she just can't take it any more. She wants you to come over so she can talk to you."

This is one of the most common calls that comes to the parish minis-

ter, and yet it has bound up in it the complexity and dynamite of pastoral work. For more than three years an "action research" team I know has been studying such problems, with the aim of helping others think their way through. Their observations may be helpful to you.

As I listened to the voice on the phone, I remembered a first principle that the team discovered and rediscovered again and again. *You can only help the person you are talking with.*

The tendency of the mind is to skip to the object of the conversation, Mr. and Mrs. Smoulder. In so doing it is easy to become involved in even more of this "sec-

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ond hand" type of conversation, talking to one person about another person's problem. The result: second hand counseling.

So far as we have gone, we have no direct evidence that Mr. and Mrs. Smoulder desire any kind of help, even though Ginny Helper may be perfectly reliable. We are prompted to ask: Why didn't Mrs. Smoulder call the pastor directly?

Furthermore, we often overlook or ignore the person who is making the request. We ought to say to ourselves: "*Who is asking what of whom?*" Whatever Mrs. Smoulder's attitude may eventually prove to be, Ginny Helper is the first person needing the pastor's counseling and for two important reasons: (1) she is responsibly and directly asking for his response on something that she was not able to handle herself and (2) she is a favorable referral source that will be building attitudes and expectations toward this pastor and his role.

Now Ginny apparently feels that she is following a helpful procedure: (1) she transmits requests directly and responsibly to the pastor, and (2) she has positive enough confidence in him to encourage, or at least to go along with, Mrs. Smoulder's idea of getting pastoral help. On the other hand, she is apparently unaware of the dangers of (1) the pastor following second hand directions which may veer over into being run by rumor, and (2) the implication that the pastor

should simply do whatever he is told without consulting his own judgment.

The tendency to reply, "I'll go over, thank you," brings encouragement to Ginny's assumptions. Our team study found it was usually more satisfying to such a referral source to be assured that the transmitted request would be carried out forthwith, but that inevitable disappointments and resentments would arise later because the pastor could not do exactly as requested.

In this case, the pastor wisely replied, "Thank you. I will follow this up and do the most helpful thing that I can." This reply was tuned to Ginny's need and was reassuring. Yet it indicated that the pastor was a person with ideas, experience, and training and that he must make his own decisions.

Another principle that we have learned to respect is this: *Respond to requests rather than initiate action.*

Obviously, then, Mr. and Mrs. Smoulder are in trouble. They need help or Ginny would not have called. But a pastor who enters a situation without being invited seems to be asking something of the troubled couple.

They may begin to feel that they are doing something for him. (They may do this when they have invited him in.) They may regard it as inconvenient or an imposition on their schedules to establish regu-

lar hours with the pastor in his study. They may not agree to do other things he suggests. They may even get to feeling that they are actually staying together "for the pastor's sake."

People in trouble are weakened. They easily assume—at least emotionally—that others must or should do for them exactly what they want. They look upon pastoral help as their right and they may even be offended if the pastor has not heard



of their trouble and comes in a hurry. They do not assume responsibility for their own lives and responsibly seek help and gratefully receive it—at least not in the beginning. When they do not responsibly and directly seek aid, they feel quite free to resent it or ignore it whenever they please.

Again, let us note that this was Ginny's request, second-handed.

Our team has often run into the damage done by well-meaning pastors who "barged into" homes on the basis of such requests. And if the request comes from only one member of the troubled couple, it is little better.

Our next step, then, is to see what can be done to strengthen Mrs. Smoulder by making her request more responsible. This pastor phoned her, feeling that the request justified that much intrusion. He said:

"Ginny Helper called me and said that you would like to have a rather serious discussion with me tonight."

"Yes, I would," Mrs. Smoulder replied.

Now we had a responsible request and commitment. We could proceed to clarifying the nature of her request and its implications.

"Ginny said, in fact, that you would like me to come over and talk with both you and your husband together."

"Yes, that's true."

"I am wondering, then, if you have talked this over with him, and if he also desires that I come?"

"Well, no, I didn't."

Mr. Smoulder, as you might guess, was in the house at the time. Mrs. Smoulder is now in a position to test whether she is ready for the situation she wants to precipitate.

The pastor replied: "Unless your husband wants me to come, too, my visits might do you more harm than

good. Perhaps you'd like to think it over and see if you want to talk with him about it."

Because her own need was great, because it was proceeding fairly slowly and still under control, and because the choice came up with clarity, Mrs. Smoulder turned from the phone to her husband:

"I have asked the pastor to come over and talk with us tonight. He doesn't feel he should come unless you want to see him, too. Do you want to talk with him?"

The reply, made with some emotion, could be heard by the pastor. It was not too surprising:

"I'm not ready to talk with anyone. I don't know what's going on here. You never tell me anything. I don't even know what you were doing at the store today. How can I talk with anybody?"

She turned back to the pastor, "I guess you heard what he said."  
"Yes."

"Well, I guess that's that. Thanks for everything anyway."

The last sentence had a touch of bitterness. The hope that somehow the pastor could miraculously save matters had been blasted.

Our team has watched such situations as this go on for months before a more responsible seeking after help is made. Sometimes such a woman will persuade some other pastor or worker to come into the home, inevitably weakening confidence—little as it may be—in the relationship of husband and wife.

Essentially, such a person tries to use the helper as a means of forcing something in the situation. If the "club" works, it increases the dependence of the one using it. The resentment of the other member of the couple mounts. If this forcing method does not work, it probably will not be sought again. When the pastor refuses to be such a "club," he does not further damage the relationship at the time and he implies a better approach.

In this particular case, Mrs. Smoulder called the pastor two mornings later.

"Thank you for what you did the other night. It was exactly right. I can see now how bad it would have been if you had come right in. We had a good discussion that night and got a lot out. We cleared some things, and Mr. Smoulder wanted me to call and tell you.

"We plan to be in church on Sunday. He's kind of hard to talk to sometimes. He can talk you out of anything and he gets mad easy, so I kind of hate to bring some things up. But we did that night. You handled it just right, and I want you to know how much I appreciate it."

This does not mean that such a plan will always work.

The relationship patched up by a third party without real effort, insight, and the responsibility of the participants is short-lived and usually leads to even more despair when it does not last.

OUR STUDY and research into these problems has convinced us that people have spirits which cannot be pushed around to any degree without distorting perspective and leading to resentment, dependency, and despair, which in turn kill the spirit. We have found that these positive plans can be helpful:

First, the member who makes the request can sometimes see quite plainly that, if the relationship is to be saved, it must be through him or her. The asking person may also see that any outsider, with no claims or relationship with the mate, stands little chance of helping.

Yet it is possible, even though the person making the request may not see how, that he could be strengthened emotionally and his communication to begin to influence the mate, instead of having it go the other way around. Such persons do enter personal counseling and seek ways to strengthen themselves.

Second, we have found that a person—not the counselor—can invite in four or five friends, who appreciate being invited and who have relationship problems, for a discussion with the counselor. From such

contacts persons clarify their needs and use such counseling help.

We have not found that large group meetings with a leader or speaker are very productive, even when the group is responsive and interested and when persons who have found help speak up.

Third, the friend making referrals is the key to setting up good expectations with which the counselor can work. Much more attention should be given to making it clear to parishioners that (1) helping a person or a couple is a difficult and somewhat delicate business, (2) referring them properly to the pastoral helper is really helpful in itself, if done properly, and (3) there is great satisfaction in the results when a referrer has learned how.

Obviously, the felt desire for counseling help is a very significant factor in getting counseling started properly. Considerable care and thinking through needs to be done to avoid "barging into people" or "coming in cold," which may crush the felt desire. Creative new ways of strengthening this responsible request for help can be found, but they must be developed along the lines of present felt needs.

### Conflict Within

THE MEASURE of success that we have in mastering ourselves will determine, to a large degree, our ability to live happily with others. The person who cannot get along with anybody is invariably at war with himself. His impatience, his uncontrolled temper, his domineering ways are all projections of his own inner conflict.

—JOHN S. BONNELL in *No Escape From Life* (Harper & Bros., \$3.75).

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"One thing at a time and that done well,  
Is a very good rule—as many can tell."

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# building your church in units

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By C. HARRY ATKINSON

**I**NCREASINGLY, churches are resorting to a long-range planned program whereby they erect one or more units at a time.

Rightly used, such a procedure has much to commend it. However, it should never be used as a device to excuse any church from sacrificial giving that becomes a Christian organization facing the redemptive challenge of an unchurched constituency.

Building by units, as I understand it, is not an ill-conceived patchwork substitute for careful research and wise planning. It requires developing a master plan into which the sections of the church building, when it is constructed, fit readily.

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*C. Harry Atkinson is editor of Protestant Church and formerly executive director of the Bureau of Church Building of the National Council of Churches of Christ.*

Such a plan calls for the best use of the site and, ultimately, a completely functional and adequate building, closely measured to the work and worship requirements of the particular congregation. It gives them a firm step-by-step way of raising capital funds while assuring the wisest use of all building resources.

In most instances, churches following this procedure will be less disposed to cheap construction in their haste to meet the urgent needs of a rapidly growing parish. They will also avoid the mistake of attempting to erect too much building with too little long-range planning and too little money.

Building by units gives the congregation handicapped by limited funds a sense of accomplishment and usually results in better buildings both structurally and functionally. These are more effective in the spiritual ministry of the

church and, by having better materials of construction, incur lower maintenance costs over the years. Thus by building less, churches can build better.

This unit-at-a-time program has certain requirements, if it is to come to a successful conclusion.

1. *An adequate site.* Whereas, in times past we measured church sites in terms of square feet, today we think of them in terms of acres. This is particularly true in the new communities where off-street parking and sufficient land permit flexible development of a unit-by-unit building program.

Land, in most instances, is costly. This is particularly true if property must be purchased after subdivision is complete. Let it be said, however, that money spent for an ample site often permits types of construction and program development that more than justify the additional cost.

2. *A master plan.* A competent architect's master plan assures the proper location of the first building unit, the orderly and economical development of all needed facilities, and an ultimate building result that is both spiritually and aesthetically satisfying. Such a master plan does not mean fully developed working drawings for the completed building; but it should include such drawings for one or more units planned at the outset.

3. *A program setting forth the work and worship requirements—*

*now and ultimately.* This is the responsibility of the congregation. The more thoroughly this program is developed, the better the building result. Fortunately, experienced, sympathetic architects help greatly; but the prime responsibility belongs to the people. In developing this program, church members discover what the modern church really needs to do and have to meet the needs of our fast-moving generation.

The best minds of the church are needed in developing a master plan for the building. Trained research and survey persons are available to help. Census tracts, population studies by public school and public utilities experts, and surveys by city planners are important. There needs to be a careful analysis of the people in the community and, above all, a study of effective modern churchmanship. Such a program takes a great deal of the guess work out of church work.

4. *Which unit or units should be built first?* A canvass of current church building brings a variety of suggestions. For the most part, it is agreed that public worship and the youngest children should have first consideration. The public worship strengthens the spiritual life of those who must provide the leadership and make the sacrifices necessary to sustain the church's program. The youngest children, in particular, need shepherding care in their formative years. But this is

not to suggest that there are not many others in the church's area of responsibility.

In some instances, the chapel and as much adaptable educational space as available funds permit, constitute the first unit or units built. This procedure is commendable in some respects; but such a course tends to develop an expensive chapel which ultimately proves to be too large for the more intimate devotional uses to which it will be put later. Furthermore, the new church, in its formative period, is often handicapped by not having a place for informal social affairs.

Many churches begin with an attractive parish hall and by erecting as much educational space as funds permit. By using modern methods and materials, the parish hall can be made attractive, dignified, and comfortable for public worship, and at a comparatively reasonable expense. A worship center or chancel can be arranged with well-chosen furnishings. Later these can be transferred to the chapel or even to the worship unit.

If the chancel or pulpit platform furnishings are portable, or a curtain or screen is used to separate this area from the rest of the parish hall when not in use for worship, the room can be used for social or educational purposes. Portable screens divide the floor space into teaching bays and control sound and sight distractions. This is a satisfactory temporary arrangement.

### 5. *Financing the building units.*

Denominational and commercial loaning agencies will help in financing the several stages of a well-planned, progressive unit type of construction. In asking for such a loan, community studies, a master plan, and the cost of the units to be erected immediately and later should be set forth clearly. A definite plan for early repayment should be presented, along with the proposed program of financing and a time schedule. All of this should be related to the demonstrated ability of the parish to repay loans.

The building committee should keep before the congregation the needs for the completed building as set forth in the master plan. Such a plan offers an added incentive for giving. But, to avoid discouraging the membership, it is probably best to announce only the financial requirements of the first units or unit. The committee, however, will need to keep in mind the timing of the total program.

Don't over-build and over-extend to the point of breaking the spirit of the people with unnecessary indebtedness and a poor building. Avoid cutting down the size of classrooms to the point of hopeless inefficiency. It is far better to build well, unit by unit, and to provide ample space for educational procedures than to build too cheaply.

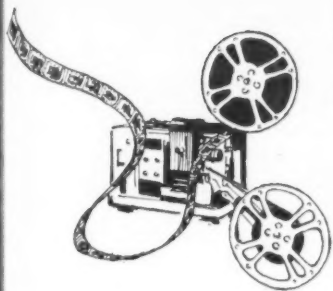
By all means, plan for and erect the whole building, if such is needed and funds can be obtained.



# JETHRO, MOSES and Audio-Visuals

By GRAHAM R. HODGES

*Pastor, Emmanuel Congregational  
Church, Watertown, N.Y.*



OUR TEXT on "The Operation of Filmstrip Projectors" is found in Exodus 18. There Jethro tells son-in-law Moses how not to carry the whole world on his shoulders. On the matter of judging the thousands of grievance cases, he said: "... the thing is too heavy for you; you are not able to perform it alone . . . choose able men from all the people . . . place such men over the people . . . so it will be easier for you . . . then you will be able to endure, and all this people also will go to their place in peace."

It took me eight years, and I don't know how many trying sessions with filmstrips and slides with various church groups, before I caught on to Jethro's wisdom. Now I know that lay people can operate audio-visual machines better than their preachers. Any woman who can operate a sewing machine can run a slide or filmstrip projector.

Aside from the time and temper saved, there is some psychology in this matter. Since most filmstrips shown in churches are related to missions and benevolences, the group ex-

pects the pastor to plug them. That's his job. He's merely repeating what they hear from the pulpit, only with kodachrome. But when members of the viewing group select the visual aid to be shown, get the machine, and operate it, a different psychology takes over. It is their program, not the pastor's.

A hint—let them read the accompanying script instead of playing the recorded words. Less bother and confusion and more identity of audience with film will result.

Psychologists would call it involvement. Some theologian might dub it the "we feeling," "I-thou," or what have you. The result is the same. And it's a lot better than the lone pastor showing his film sent out from that remote office in New York.

Of course, some training is involved. Jesus spent three years training 12 men. Is it too much to ask of his ministers that they take 20 minutes to train a few operators of a slide or filmstrip projector?

Train your operators. Then (Exodus 18:23) "If you do this . . . you will be able to endure . . ."

What it means to lay equal emphasis on the Word of God and the need of man: a Scandinavian view.

## New Ways in Pastoral Care

By E. ANKER NILSEN

IN OUR Protestant churches there are two main traditions in the care of souls. Both stem from the New Testament idea of "soul care by all for all." The Reformation itself brought a revival of this New Testament teaching, an insistence on the individual's responsibility of caring for both his own soul and his fellow man's.

These two traditions—called the Continental-Lutheran and the Anglo-American-Reformed tradition—have much in common. Heinrich Adolf Köstlin states in *Die Lehre von der Seelsorge nach evangelischen Grundsätzen* that, among Protestants, soul care has five characteristics:

1. The basis of salvation is Jesus Christ, and this salvation is accepted through faith alone. On one side, salvation is the free gift from

God. On the other, it is a free decision made through the conscience of man.

2. The Church, the Word, and the sacraments are not the basis of salvation. They are means of grace through which salvation is bestowed upon the individual person.

3. First and foremost, the means of grace is the Word as a word that can be seen and heard.

4. When the Holy Spirit works upon the souls of men through Word and sacrament, Christian persons are created; and these persons are in the process of building the Church.

5. The Church, as a congregation of believers, is the agency through which soul care is developed. The means of such care are all believers; for each one has a gift that may be used.

Köstlin also gives a neat definition of soul care as he sees it: "As the real subject of the soul care is the Holy Ghost working through the Word of God; so the main means of soul care is the Word of

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God as *verbum audibile et visibile*. Soul care is thus a positive help . . . as it demonstrates the Word of salvation and the sacraments in relation to the need of the person in question." We might summarize: soul care is the application of the Word of God (*audibile et visibile*) according to the personal need of the individual person.

This is the basis for all soul care as Protestants view it. The further development in the traditions of Continental-Lutheran and Anglo-American-Reformed take their own courses and make their own differences. The Continental tradition stresses *the Word of God*. The Anglo-American emphasizes *the needs of the person*.

One centers on the subject in the soul-care function: *God as he is working through his Word*; and the other on the object: *man in his need*.

As the Continental tradition bears down on the work of God through his Word, it is evident that objective means—the Church and the sacraments, the office of the minister, confession and absolution—predominate.

The Anglo-American tradition stresses the subjective means—the personality of the counselor, psychological insight into the problems of the person, and personal contact.

The aims of these two traditions are also somewhat different. The Continental tradition makes much of conformity. The Anglo-Amer-

ican tradition emphasizes the freedom of the individual.

Conformity may concern traditions, doctrines, and belief or *ethos* (style of life). Conformity to a certain style of life may lead to casuistry. The Reformed churches are often more given to conformity than are the Lutherans. Style of life is a chief concern in the Reformed churches; but this is not always the case among Lutherans.

Returning to the major problems of soul care, we may take two representatives of the Continental tradition in recent times: Hans Asmussen and Eduard Thurneysen.

Asmussen writes in *Die Seelsorge: Ein praktisches Handbuch über Seelensorge und Seelenführung* that "soul care is the proclamation of God's Word to the individual." He says nothing about the individual's need. He may have it in the back of his mind, but it does not come out.

Apparently, he recognizes the insufficiency of his statement; for he declares that, beside the genuine soul care, there should be a kind of counseling, not really a soul-care concern but a kind of psychological help which the minister might add to his more thoroughgoing care of souls. Obviously, there would be a detrimental division in the minister's work.

Thurneysen has taken a further step in his book *Die Lehre von der Seelsorge*, published in 1948. He says that "soul care occurs in the

church as the application of the Word of God to the individual." And he adds that "soul care is the care of the human souls."

Thurneysen has the individual person in view. However, he declares that the minister's knowledge of human being is to be drawn only from the Word of God. What we know about man, we know through Jesus Christ, he insists. And the sole source of such knowledge is the Bible.

Anyway, Thurneysen feels the inadequacy of this attitude and speaks of a kind of brake in the process of soul care, which leads the minister into fields that are not religious in the narrow sense. He studies psychology and applies psychological techniques; but here he is outside his ministerial soul caring.

AMERICANS are familiar with various aspects of soul care in their country—the trends in pastoral care and pastoral counseling, the stressing of the individual's need, and the importance of psychological and psychiatric insights.

The contribution of Anglo-American research and practice in pastoral care and pastoral counseling cannot be overestimated. We from the Continent, who have had the privilege of studying these results in America, can only express our gratitude and admiration. The emphasis laid upon the individual and his need in the soul-caring situation

is an essential corrective to the objective theoretical aspects of Continental tradition.

On the other hand, we might feel with Carl-Erik Brattemo, of Sweden, when he wrote in *Faith and Life*, a magazine for ministers, "He who comes to America in order to study the psychology of religious life will soon notice that these viewpoints (the stressing of the practical aims) really have their application also in this area. The need has in many areas created the psychologically oriented soul care and given it its present character. Practically, it will be seen in the fact that a deep felt need is found in the theological students and pastors to know the problems of psychology of religion." Brattemo continues, "It hurts deep into the soul to acknowledge the one-sided practical aspects that too often come to the foreground." This is a natural Continental reaction.

Studying the soul-care tradition in Scandinavia as a part of the Continental, I have been thrilled to know that some of the main trends of the Continental and the Anglo-American traditions converge here.

In a small book on soul care among the ill, Bishop J. C. Heuch, a Lutheran, made this statement back in 1889: "What concerns us is to find the key that can unlock the heart-chamber for the Word of God." This is classical for what we have in mind.

Three representatives of the best

in the Scandinavian soul-care tradition illustrate the converging of the Continental and Anglo-American traditions with emphasis both upon the Word of God and the need of man.

There is Göte Bergsten, the well-known Swedish minister and psychologist who died recently. He introduced psychological knowledge in the care of souls; but he stresses with sincerity that this must not be the minister's main interest. His job is to give the man in need the Word of God. This must be done out of a real knowledge of the person's need. This knowledge can be given through psychological training.

Vilhelm Dickmeiss, a Dane, says: "Christian soul care is a working soul care in the meaning that it earnestly stretches its hands for all kinds of help in order to understand and help man, such as modern psychology and psychiatry can yield."

Bishop Arne Fjellbu, Norwegian author of literature on soul care, states that "soul care is Christian care for the individual soul." He adds that "psychology is the most important tool in soul care."

These statements show an open-mindedness toward psychological

and psychiatric knowledge in soul care that is quite unusual in the Continental tradition. Yet the emphasis on the Word of God is quite clear.

Would it be immodest for a Scandinavian to suggest that, in the soil of Scandinavia, some good fruits may grow for the Christian soul care? The background in church history and the church situation here is an unusual one. The Free Church movement, inspired by Anglo-American influences, has had a great development alongside the state churches, which in all the Scandinavian countries are Lutheran. In no other countries on the Continent has the Anglo-American influence been so great as in Scandinavia. In only one other country on the Continent, Switzerland, from which the Reformed churches trace their origin, is there anything like what we have developed here in Scandinavia.

What it means to lay equal emphasis, as far as we can do it, upon the two major points of Christian soul care—the Word of God and the need of man—is the main interest of my book as we are facing the theoretical and practical problems of soul care, the most challenging task of the Church today.

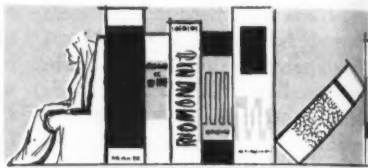
### **One Kind of Believer**

A lot of people spend six days sowing wild oats, then go to church on Sunday to pray for a crop failure.

—*Survey Bulletin*, Southern Baptist Convention.

## Ways to make your library serve every church member.

# put your library to work



By BARBARA MYERS

**I**F YOUR CHURCH has a library that is getting little use, you are like the man who had a gold mine in his own back yard and didn't know it. In our church we have tried to mine the gold.

First of all, we have made sure of the quality of the gold. There is no room in our church library for ancient, dusty-edged tomes in fine print that discourage a person from browsing. Book catalogs from the denominational publishing houses and descriptive book lists in church magazines help our library committee to make wise selections. Bibliographies of books for teachers are another source of help. Conferences with Woman's Society leaders give supplementary materials for their study classes.

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*Mrs. W. H. Myers is a lay member of First Methodist Church, Long Beach, Calif.*

Even with an excellent collection assembled, however, the library can still go unused, if it is not publicized. After all, books cannot speak for themselves.

Here are some publicity suggestions: Use a bulletin board in the church entrance. Display a frequent change of brightly colored dust jackets under a sign announcing the new books.

Regularly feature in the church paper a descriptive list of new books. Short reviews of some titles help; so do brief mention of book donors' names. And our committee sends postcards to persons it thinks will be interested in reading particular new books. The minister helps by stating that a sermon quotation is from a book available in the church library. Announce regular library hours through the church bulletin. Better yet, keep it open at all times. "Serve yourself" rules en-

courage people to drop in anytime they are at church.

Encouraging the use of the library by prayer groups or small committees is another good way to make people book conscious. Leave the dust jackets on a few new volumes. Plan attractive displays around special days—Reformation Sunday, United Nations Week, Christian Family Week—as often as possible.

Bring fellowship groups of the Woman's Society to the library for programs on books to build their interest. This will uncover several persons who will say, "I had no idea we had a library like this."

A church tour for kindergartners with a stop at the library and time to look at books that interest them has worked wonders for us. It usually results in a visit from mothers within the next Sunday or two. Some teachers bring classes to the library once or twice a year in an effort to interest them.

Primary children enjoy hearing the librarian tell a story from one of the books, with some free time for browsing. To stimulate beginning readers, have their names listed on the bulletin board when they have completed four books.

Upper division classes work in library visits at the beginning of particular units. A group starting a serious study of the Bible will appreciate being shown how to use the concordance, the commentary, Bible dictionary, atlas, and other

related books. It gives them a little actual practice as well.

Junior-highs like to include library work among their service projects. Several hours spent dusting shelves, pasting bookplates, or helping with inventory satisfies their desire to do something for the church and arouses their interest in reading some of the books themselves.

Carefully selected books displayed near the church door each Sunday morning also boosts circulation, according to our experience. A book truck holding about 25 books can be built for about \$15.00 and is useful for taking displays around the building. Selling new books at Christmastime through arrangements with a local or denominational bookstore is another way of promoting the reading of Christian literature.

A book table can also become an expected part of many church functions. Make a brief résumé of new books and a colorful display a part of the agenda for board of education meetings, for conferences of church-school workers, family night programs, spiritual life retreats, and church planning conferences. We have found this useful.

Often it is possible to find a person in some of the adult church-school classes who will take books to her class each Sunday. In addition, it is helpful if at least twice a year the library committee brings the attention of departments and

classes the new books that have been written for their level of interest.

An effective service can be rendered by anyone who regularly takes a basket of books to the shut-in church members. This may be done by someone on the library committee or by a church visitor whose special concern is home members. Or it may be done by a young people's group.

Do something dramatic during National Book Week in November to attract the whole church's attention to its library. Sponsoring the appearance of a bookmobile is fun, if one is available in your area. Parked in front of a church all day, it encourages hundreds of children and adults to browse through the

available Christian literature and to order the books they are specially interested in.

A church-wide library tea, with a good book reviewer presenting a program, will bring new library patrons. Clip a list of the most helpful books in the library to the church bulletin on the Sunday beginning National Book Week. Request members to add to this ministry of inspiration by donating a book which has meant a lot to them.

Then you will have a church library that is an ever-growing gold mine. Publicity will make your circulation statistics grow. And your church members will also grow into more "effective citizens of the kingdom of heaven."

## SECOND-RATE THINGS

DO WE grow weary of trustees' meetings without a vision, leaders' meetings without a policy, and churches which are content to live on second-rate things? What hurts more than the indifference of the outsider is the failure of our own members to follow a lead or rise to a challenge. But did not our Lord have the same trouble with his inner circle? How little-minded, selfish, and materialistic they often were. But he neither despised nor despaired of them. He kept on loving them, holding on to them in spite of all their weaknesses until he made them into apostles. We may pass through times when we are not quite sure what we believe, when we wonder whether any good thing can come out of our work. But we cannot compare our experience at its worst with what he endured. He, as no other, sought to realize the will of God and it led him to a cross.

"But," wrote Dr. James Denney, "there is not in the New Testament a single word of despondency or gloom." Our salvation as ministers is to learn of Christ.

—From *The Methodist Recorder*, London.



## Sermon Starters FOR THE SUNDAYS IN LENT

THE LENTEN Season has been rediscovered by Protestants in recent years as a time of spiritual renewal.

It would seem appropriate for the preacher to deal with some of the basic doctrines of the Christian faith during these Sundays of preparation and renewal. Phrases from the Apostles' Creed are never out of date as the basis for such a series.

These books could be read as preparation for preaching: *Creed of Our Hope* by Merrill R. Abbey (Abingdon, \$1.75); *A Firm Faith for Today* by Harold A. Bosley (Harper & Bros., \$3); *So We Believe, So We Pray* by George A. Buttrick (Abingdon, \$2.75); *Joy in Believing* by Henry S. Coffin (Scribners, \$2.95); *Jesus Christ the Risen Lord* by Floyd V. Filson (Abingdon, \$4); *How to Believe* by Ralph W. Sockman (Doubleday, \$2.50).

A preparatory service on Ash Wednesday, February 19, might well inquire into "Why a Protestant Keeps Lent." Explanation of the basic meaning of the season can

be presented helpfully to a congregation at worship. Similarly, the World Day of Prayer on Friday, February 21, may be used as a time of preparation for the doctrinal considerations which are to come on each Sunday until Easter.

**In the Beginning God.** February 23, Day of Dedication. Text: Gen. 1:1. Scripture: Gen. 1:1-6, 26-31; John 3:16-21. Suggested hymns: 533, 204, 72, *The Methodist Hymnal*.

"WHY BELIEVE in God?" There is something in man which calls for God before human experience can be complete. Bases for belief are found in the natural world, the

### Special Days

**Feb. 16 to 23**—Week of Dedication;  
Brotherhood Week

**Feb. 19**—Ash Wednesday

**Feb. 19 to April 5**—Lent (Season of  
Renewal)

**Feb. 21**—World Day of Prayer

**Mar. 23**—Passion Sunday

**Mar. 30**—Palm Sunday

**April 3**—Maundy Thursday

**April 4**—Good Friday

**April 5**—Easter Eve

moral universe, and in personal experiences of faith.

Harry Emerson Fosdick once said, "The vividness and availability of man's religion depends largely on his imaginations of God." What is your picture of God? Jesus spoke of him as Father. God is creative power, intelligent purpose, undiscourageable good will, and redeeming love.

Man's search for God is but a recognition and acceptance of God's seeking of man. In answering the questions as to how you know there is a God, recall the answer E. I. Bosworth of Oberlin gave. He cited the boy flying a kite so high it was out of sight. "How do you know the kite is there?" The boy replied, "I feel the pull of it."

#### **Divine Event in Human Experience.**

March 2, Second Sunday in Lent.  
Text: John 14:11. Scripture: Isa. 9:1-7, 11:1-9; John 14:1-14 (Phillips' translation). Suggested hymns: 164, 240, 288, *The Methodist Hymnal*.

TWO-THIRDS of the Apostles' Creed is an expression of Christian belief in Jesus Christ. He is the central fact of our faith. What shall we say of Jesus' coming?

Here is a human event. Jesus came to reveal the possibilities of God-given human nature. His life is a symbol of what happens in human nature when God is accepted, realized, and his will given control.

The coming of Jesus was a divine event which reveals the nature and

character of God. Man's most persistent question is: "What is God like?" Jesus is the answer. We believe in his divinity because of God's presence in his life; because of his spiritual superiority; because through Christ we see God.

Jesus came as Savior in a redeeming event, bringing the redeeming love of God into the human equation. With his coming God's redemption became a personalized salvation. See John Oxenham's poem, "Not what, but Whom" ("Credo," *Masterpieces of Religious Verse*, Harper & Bros., \$6.95), for expression of this.

**The Indwelling Spirit.** March 9, Third Sunday in Lent. Text: Acts 1:8. Scripture: Joel 2:28-32, Isa. 32:15-16; Acts 2:1-4; Rom. 8:1-11. Suggested hymns: 173, 179, 178, *The Methodist Hymnal*.

THIS oft-misunderstood doctrine of our creed, the belief in the Holy Spirit, can be seen best in a summary definition by Harris F. Rall, whose excellent chapter in *Religion as Salvation* (Abingdon, \$3) will be helpful in preparing a sermon on this theme. "Briefly stated, by the Holy Spirit we mean God as presence and power working in his world, and first of all in the heart and life of man, bringing light, overcoming evil, creating the new life of faith and love and righteousness, creating fellowship with himself and among men."

This doctrine is significant; for it unites the transcendence and immanence of God and suggests that

God is always at work in the life of a person. Here we find we can come into fellowship with God.

**The Holy Catholic Church.** March 16, Fourth Sunday in Lent. Text: Matt. 16:18. Scripture: Isa. 6:1-8; John 15:4-5; Eph. 4:1-6, 11-13; Acts 20:28; Matt. 28:19-20. Suggested hymns: 381, 379, 382, *The Methodist Hymnal*.

THE CHURCH has never been free from critical attacks. Paul was often charged with failure. Some see only pretense and hypocrisy in the church. Others say it's not like the good old days. Here is opportunity to relate your Protestant congregation to the Church of our Lord—holy, catholic (universal), whose institution is based on the kind of faith Peter confessed at Caesarea. The rock of such confession of faith is the church's foundation.

You need to explain why we say "holy catholic church" in the creed. It is holy because of its divine origin. Refer to the opening paragraph of the membership ritual. "The Church is holy, not because of the goodness of its members but because of the godliness of its begetting" (Sackman).

Protestants affirm faith in a universal church. Fellowship is realized in worship, service, and fulfillment of God's call in Christ.

**The Communion of Saints.** March 23, Passion Sunday. Text: Acts 2:42. Suggested hymns: 419, 416, 362, *The Methodist Hymnal*.

FOR THE Apostle Paul, saints were those "committed to Christ and his

Church in the hope of becoming better men and women." Communion of saints is another misunderstood doctrine. Some think it refers only to life after death, others to canonized members of the church. See Thomas Kepler (*The Fellowship of the Saints*, Abingdon, \$7.50) for a good summary of the characteristics of the Christian saints. Douglas Steere said, "A saint is one in whom the capacities he possesses are wholly open to use for the purpose of God."

Implications of this belief for us include our need for fellowship. There are false messiahs who offer a spurious kind of fellowship; such as, totalitarianism or alcoholism. Fellowship must end the search for personal significance. The spirit of Christian community does this.

**God's Eternal Plus Sign.** March 30, Palm Sunday. Text: 1 Cor. 1:23-24. Scripture: Isa. 53; 1 Cor. 1:18-31. Suggested hymns: 125, 127, 144, *The Methodist Hymnal*.

HERE IS God's redemptive purpose in winning back to himself men alienated by their own sin. This purpose is revealed through prophet and Scripture and fulfilled in the cross. Here is God's creative power. The cross is the symbol of the greatest energy in the world—love. God's purpose to redeem finds relevant power in suffering love.

Power is found in patient, kind, waiting, and suffering love. From the cross, Christ offers us the friendship and love of God incarnate.

# I'd rather be a pastor . . .

By RONALD H. LIND

Reprinted from *The Lutheran* (April 3, 1957)

AT CAMP last summer we held an evening program in which several pastors described a day in their lives. The emphasis, as it turned out, was all on the problems of being a pastor. We described the hard work, the long hours, the disappointments, the lack of appreciation of our efforts, and so forth and so forth.

After it was all over, a wife of a pastor took us aside and bawled us out (as pastors' wives often do). She hit the nail on the head when she said, "Just why did you become pastors in the first place? Here you've paraded before these youngsters like a bunch of martyrs. Everything is so hard. You're making such noble sacrifices and all that. Why didn't one of you tell those kids that you'd rather be a pastor than anything else in the world?"

She was right. It's quite easy for pastors to acquire a martyr complex. To get the gospel across to people is a fight from beginning to end. So often the kingdom of God

seems to trip and stumble over the most trivial things. One often feels that he stands alone, bound and helpless, facing the roaring lions.

But after all the discouragements and disappointments . . . after the hardships, the failures . . . after many hours of wondering why you did become a pastor in the first place . . . after the long nights of wondering if it wouldn't be better if, after all, you quit and did something else . . . after hours of praying for just a little light—you always end up in the same place. The fact remains: you'd rather be a pastor than anything else in the world.

One of the joys of the pastor's life is that he is blessed with a larger family than most. He may have 50, 100, or even 1,000 children in the faith to deal with. It's a blessing.

What is the happiest and most crucial event of a person's life? Who can say? But marriage is one of these, and the pastor shares not only in the joy of his own marriage but also the joy of all his parish-ioners.

And the pastor is there, too, when the baby comes. No one can be quite so happy as the young mother

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**The minister's wife is God's classic creation for destroying male ego—and when he realizes what's behind it, that, too, is a joy!**

as she fondles her new child. It is, as the Scriptures say, that the pain of travail is forgotten once the child has arrived. And it's natural for the pastor to pray with her at her bedside.

Then comes one of the supreme moments in the pastor's life, the day of baptism, when that little baby becomes not only a child of his parents but a child of God. Believe me, the rebirth in the faith among the very old or the very young is likewise a high point in every pastor's life. After every baptism, I rush home singing.

The pastor may often feel that his sermons go to waste. The people come faithfully, and they listen; but you are always left haunted by the thought, "Did anything actually get across?" You wait for days, even years, to see the effects of your preaching. Nothing much seems to happen.

Then, one day, you are speaking to someone, and he says, "Pastor, you remember that sermon you preached on. . . ." You try to remember what you said. It escapes you. You have forgotten your own sermon; but this man remembers, and somehow it has changed his life. No joy in preaching?—on the contrary. For him who has the eye to see and the ear to hear, the re-

sults of preaching are tremendous.

Or you stand before the council and say, "We *must* do this and that. . . ." The men listen and nod, and move on to the next item of business. But two years later, one of the men stands up in the congregational meeting and says, "We must do this and that. . . ."—the very program you outlined and gave up on. No joy in the ministry? On the contrary. All the joy in the world.

You bump into family problems right and left as the years go by, and slowly the people get some confidence in you. Many of their problems are the product of years of sins and mistakes. How to unravel the tangled skeins of life in a few short hours of counseling? In some cases the trouble goes on and on and reaches some terrific climax. But in others you do help, and one member of the family forgives another and life begins anew. The joy on the day of forgiveness and reconciling is something unspeakable.

You are in the hospital. Your visit seems unwanted. You come back again and again. Slowly you see hostility change to friendliness, and friendliness to faith and hope! Then perhaps, a relative catches you in the hall and says, "Pastor, you

don't know how much Mother appreciates your visits."

It doesn't have to happen every time. It only has to happen once in a blue moon, because you're not there just to be thanked. But if it only happens once in that blue moon—your heart skips a beat and you walk on the clouds again, your faith in the value of the hospital ministry renewed.

You are in the office looking over the Communion roll. Here's Mr. X. He was once a pillar of the church. But something happened. You can tell it by his Communion record. As the years went by the marks by his name became fewer and farther between.

You resolve to call on him. Weeks on end you see him, and nothing happens. Then suddenly one day Mr. X arrives at church and the roof does not fall in. Falteringly, in the beginning, only now and then he comes; but eventually he comes back. And then you begin to enter more and more marks by his name in the Communion record, and with every one you are overwhelmed by the goodness of the Lord!

Or here's a family on the prospect list. The evangelism committee has called. You have called. They're not very good prospects. Nothing happens in particular for some time.

Then you get one of those stray phone calls. "Pastor, we'd like to have our baby baptized and we want to join the church." Where

did it come from? You'd all but forgotten about those people. Yes, it vindicates your faith in the power of the Holy Spirit when you see it happen, and another sheep from outside the fold is brought in.

The money. You can't do this and you can't do that because there's no money. Well, you keep on plugging. You have your stewardship program, your sector project, and all the rest. Nothing much seems to happen—until one day you rummage through old files. And suddenly you realize that the budget is double what it was six years ago. Something has happened, but you just didn't notice it!

**F**UNERALS—those are the days of sorrow. The hard funeral is the kind you get when the funeral director calls up and says, "Pastor, I have a family here. The father has died. He was baptized a Lutheran. But now they don't even know the name of a Lutheran pastor. Would you take the funeral?"

It happens so often these days. So many people turn to the church at the hour of death, although they haven't been there for years. They don't even know the name of the pastor.

You take the funeral and you preach. Maybe there's a large crowd there and just one person comes to you and says, "Pastor, you talk sense. I'll be seeing more of you." So the death of a man becomes

God's means of calling another man to him. No joy in that, even in an hour of sorrow?

Or, as the years go by, you preach at funeral after funeral until you sound to yourself like an old, scratchy record. But finally, when one of the saints of your congregation is called to God, it suddenly dawns on you. Christ is right. Paul is right. Death is not the end, but the beginning. Then even this "sad" part of your ministry slowly becomes an occasion of joy as you preach confidently to people about the facts of life and death.

Or you're at the ladies' aid meeting. In the early years you can't figure these women out. They seem so bossy, so cantankerous, so easily upset, so quick with a sharp tongue, often behind your back.

In the beginning you say to yourself, "Well, I *have* to love them. God said so. . . ." But the years pass, and slowly you are introduced to what is underneath these apparently hard shells. And what is underneath is warm, and living, and human, and even . . . yes, even godly!

It's a joy to discover it. It's a joy finally to fall in love, not only with your ladies' aid but also with every soul in the congregation. The kind of love that is not forced, is not faked, is not just on the surface, but real love.

Love seems to be lacking in so many congregations. But the joy is great to the pastor who uncovers the warm coal still left burning and,

with God's help, nurses it back until it is a living fire. There is no experience quite like Christian love.

And your wife—God's classic creation for the destruction of the male ego! You go out and do something big, and she doesn't think it's big at all.

She's bossy. She seems to live by a different standard, always fussing about unpolished shoes and "for heaven's sake, stop scratching your nose in the pulpit." Doesn't she see the glory of the Kingdom at all?

She protests against the late hours and all the long meetings. So many things stand in the way until the day comes when suddenly you realize that all these things are signs that she's *behind* her man. She wants him to do the best that is in him. She loves him and she loves his work. Believe me, when this discovery comes, it, too, is a joy.

There are many more things to talk about . . . the hours with the Bible . . . the beauty of worship . . . the fine music . . . sweating over sermons . . . all sorts of other things in the pastor's life.

No doubt about it, this is a picture of many contrasts. There is much black there and many shades of gray. But the shadows only emphasize the brightness of the highlights. There is unparalleled joy in being a pastor. I know of no other profession to match it. I'd rather be a pastor than anything else in the world.



Work of a single Egyptian Christian shows how the forces of literacy, literature, and a Christian faith can unite in helping the people of faraway lands to achieve a new sense of their mission.

By JAMES W. CARTY, JR.

## *Halana Makhiel*—NEW HOPE FOR EGYPT

AMERICAN-EGYPTIAN relations had been strained. The Rev. Floyd Shacklock, Methodist literacy-literature expert, pondered the resulting tensions as he sailed up the Nile River. He glanced anxiously at his wife as the boat tipped and water sprayed her face.

Reassuring smiles came from other passengers—Halana Makhiel,

an Egyptian Christian, and Dr. Davida Finney, an American missionary. Another, Sam Habib, an Egyptian pastor, said, "It won't tip over."

They were on their way to Deir Abu Hinnis, a primitive community 200 miles south of Cairo.

As the boat neared the river banks that dark evening, a tall, impressive man in flowing robe unexpectedly raised a shotgun to his shoulder and fired both barrels—but aimed high over the heads of the approaching landing party.

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This blast was a welcome, not a warning.

Villagers shouted, "Long live Shacklock! Long live Halana! Long live literacy!" This was one of the signs of appreciation for the Lit-Lit (of the National Council of Churches) committee's part in improving farm conditions there. Improvements at Deir Abu Hinnis and seven other villages resulted from teaching illiterate adults to read and supplying them with social education and Christian literature.

The project was conducted by Literacy House located at Minia, a city about 20 miles from Deir Abu Hinnis. Literacy House is part of the world-wide program of Lit-Lit, which has helped 15,000,000 people learn to read and provided them with reading materials in 55 countries.

Field representative of Literacy House is Halana Makhiel, a warm, spontaneous, friendly woman. Dr. Finney is director. Habib is a field worker.

Halana has helped villagers attain new vision, new confidence, new goals, new hope, and progress, despite the twin barriers of sex and religious prejudice. In Moslem-dominated Egypt, as well as in most of Africa, women are treated as definitely second-class citizens. Also, she is a Christian, a minority religion in a nation where 90 per cent of the people follow Islam.

When Halana went in 1955 to

Deir Abu Hinnis (population 5,200) to begin an adult education program, she had to overcome only one prejudice—sex. That community is one of three all-Christian villages in Egypt.

Originally, the townspeople were united against the Moslems. But in 1955, Halana found the village torn by a bitter feud that began seven years before. She found inner hatred and outward bickering. She found community leaders refusing to speak to each other, when she called them together to discuss education projects.

Halana told the villagers that a literacy-literature program could benefit everybody. But she stressed that no project would be started unless the people settled their personal differences.

She talked to them straightforwardly. She explained that a recent literacy-literature venture, with which she helped, failed after a fight developed during the campaign. Two leaders, at odds with each other, used their personal grudges to break up an undertaking that was helping all the people tremendously.

Somehow, Halana's soft-spoken but challenging words inspired villagers of Deir Abu Hinnis to see what could be done for community betterment. The antagonistic elders came forward, shook hands, and agreed to end their quarrel. They agreed, also, to let an outsider arbitrate their land problem and joined

with other leaders in an all-out attack on illiteracy, disease, poverty, and superstition.

One elder announced that his oldest son—a capable man scheduled to be the next mayor—would renounce his ambitions to hold that political position and would leave that post to the other elder's son.

Now the villagers have established a school and constructed a building for it. They have started the first health clinic, employed a full-time nurse, and made arrangements with a physician from another community to make weekly visits. They have begun a farmers' co-operative which operates at a profit. They clean streets and keep them free of rubbish and other trash—breeding grounds for germs. They have given up the main, leisure-time pursuit of hurtful gossip and participate in two new recreation centers, which contain table tennis and libraries. They have started a democratic village improvement committee.

This community development program began with teaching illiterates to read. Halana, a childhood friend to Dr. Finney, borrowed from America some organizational techniques—she got the people to take a census. It revealed that 362 adults (only five women) knew how to read. Then Halana taught these people how to teach others to read. They followed the “each-one-teach-one” method in which one person reinforces his learning

by teaching another person to read.

Within 18 months, some 2,000 adults had learned to read. Many read the 29 different booklets—graded for various reading abilities. The booklets told how to improve health, family relations, farm work, and spiritual life. There were some on the life of Jesus. Villagers progressed from reading these booklets to reading the Bible. They bought 13,000 booklets and 600 Bibles.

**ALTHOUGH** things didn't always run smoothly, Halana was always there to help solve problems. Near harvest time, many townspeople slept in little huts on their one- or two-acre wheat fields across the river to keep thieves from stealing the grain. This could have disrupted the literacy program because almost everybody here is a peasant farmer. But Halana prodded the men into taking their books along to read during spare moments.

Hard-working Halana helps teachers train villagers to keep teaching. She observes and advises the 350 teachers who work with the 400 to 500 persons continually being taught to read. On week ends, she inspects the records kept on each pupil's daily reading progress.

Halana has helped them organize a Christian Endeavor society and 18 Bible-study groups. She helps village leaders organize and teach, showing the way and then letting them lead; for she believes

that the key to leadership by nationals is to let them assume responsibilities.

And, in this community which once was characterized by hatred, a woman has helped reconcile men to each other and to God. At one time, before Halana came, the Coptic priest excommunicated some communicants who had attended an Evangelical service. Times have changed. The priest and pastor have become friends through co-operating in the literacy program.

Words such as "love" and "compassion" have taken on concrete meaning for the villagers. They have imported 2,000 Rhode Island Red chickens and are raising them not only for themselves but for other communities. And when the plainly undernourished people (average annual income of a peasant is equivalent to only \$95) read about American cows having a higher milk output, they wanted American cows.

Halana has persuaded villagers to throw away charms, which are worn to ward off evil. No misfortune has resulted; so the people are gradually giving up superstitions. Their faith in a God who loves and protects them is becoming meaningful to many for the first time.

The people have grown to love Halana. They respect her and follow her about. They take their problems to her. She pauses a moment to call out answers to questions or stops to give counsel.

Sometimes she sits to talk and chew sugar cane with them—a great social pastime. The conversation invariably leads to questions and her helpful answers.

Halana's effectiveness results partly from abiding faith in God, partly from faith in the ability of individuals to seize upon opportunities to grow. She also believes that the best teaching approach combines the written and the oral word; consequently, she had made words a power in the lives of thousands of people.

This interest in literature began in 1936, when Dr. Finney asked Halana to work for the literature committee of the American mission. She gave up teaching at a mission girl's school in Mansura, her home town, to do literacy work. To prepare for the work, she accepted a scholarship—first for a year at a girl's college in Cairo, where she was outstanding in Arabic literature.

The second year she attended the American University in Cairo. Then she began working for the literature committee. Her first assignment was to start and supervise church and school libraries. By 1946, she was supervising 156. During this period, she began the first reading courses for members of the Evangelical church. In 1947, she began field work in literacy.

Her desire to raise standards has led Halana to work with non-Christians as well. In 1950, the

United Nations asked to borrow her for a month to develop a plan for literacy work among Arab refugees in the Gaza strip, Jordan, and Lebanon. She stayed two years. A UNESCO report states that more than 30,000 refugees learned to read.

Halana worked too hard, however. She became seriously ill and was forced to rest. But she had made so many friends that hospital officials could not keep away the great number of visitors who wanted to comfort their friend. A heavy influx of mail arrived regularly with letters written on any kind of scrap paper. Friends, prayers, and faith in God, she said, helped her recover.

In 1953, she returned to work with the literature committee. That year Literacy House was established to provide a center for Lit-

Lit activities. Since then, she and other team members have planned campaigns and worked with villagers throughout the country.

Halana spent seven months in the United States, from May to part of December, 1957. By means of lectures at various cities, she has helped Americans appreciate the significance of taking the written word of God to the billions of people around the world. Halana, still a learner, also took part in a church and social reconstruction-seminar at Berea College, Ky. She was inspired to help in more and different ways the community development programs in her homeland.

She has helped to give women a new sense of dignity, a new status, and will encourage many more to take an active role in helping develop the continent of Africa.

### **The Vertical Negro**

Harry Golden, editor of the *Carolina Israelite*, published in Charleston, S.C., has come up with a plan to solve the school integration problem. Whites and Negroes throughout the South, he points out, "Stand at the same grocery and supermarket counters, deposit money at the same bankteller's window; pay taxes, light, and phone bills to the same clerks; walk through the same dime and department stores; and stand at the same drug counters. It is only when the Negro sits down that folks become panicky."

Therefore, Mr. Golden suggests, instead of passing complicated legislation and constitutional amendments to preserve segregation, all any southern state need do is adopt "one small amendment to provide only desks in all our public schools, no seats. The desks should be the stand-up type, like the old-fashioned bookkeeping desk. Since no one in the South pays the slightest attention to a vertical Negro, this would solve our problem completely."

**I see men;  
but they look  
like trees . . . .  
—Mark 8:24**

**sight  
restored**

## **at Bethsaida**

By CARL J. SCHERZER

**H**EALING miracles still take place today.

You remember Mark's account (8:22-25) of the blind man who was brought for healing. It happened after Jesus and his disciples proceeded from Dalmanutha by boat across the sea to Bethsaida, where they went ashore. Beth-

saida is gone now; but it must have been a fishing village located near the Sea of Galilee.

As soon as the news of his presence there spread, people brought a blind man to Jesus and begged for healing.

The request that Jesus "touch" the afflicted man was not unusual. The people believed that through the touch or laying on of hands therapeutic forces were transmitted from the healer to the patient. Such procedures antedate Christianity.

In addition to his laying on of hands, people in Bethsaida knew that Jesus healed the sick. This blind man and his friends decided to take advantage of the opportunity.

Mark tells nothing about the man, other than that he was blind. There isn't a hint about how the blindness originated.

The man must have been totally blind because Jesus led him by the hand out of the village. It is possible that once he could see. One reason that Jesus led him away was respect for personal dignity. A blind person hates to be made a public spectacle; he wants to be treated as a normal person. He tries to accommodate himself, just as an amputee or a diabetic or a deaf person adjusts, until the "affliction" becomes a normal way of life. To make of the healing a public demonstration would have injured the man's ego.

Besides, if Jesus had performed

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the miracle when the man was brought to him, a crowd would have gathered and the news would have spread throughout the village. Jesus did not desire to flaunt his powers by means of loud-speakers, handbills, or other public notices, such as we are familiar with.

Another reason for taking the blind man out of the village could have been to establish rapport with him. Jesus probably had never seen him before. By leading him and talking with him, Jesus encouraged the man's confidence. He did not know where Jesus was taking him. It required faith for him to go.

**T**HE SAME method is used today in pastoral relationships. It is difficult for a pastor to help a person spiritually who does not "like" him. Trying to counsel an antagonistic or indifferent parishioner may be harmful because the attempt may further intensify those feelings. In addition, it may discourage the pastor from attempting to help other people who are not antagonistic.

The same applies in doctor-patient relationships—the patient is usually apprehensive about the operation. His reaction is, "I'll have to take my doctor's word that he is a good surgeon because I don't know him."

But if the surgeon visits the patient and the two become acquainted and mutually compat-

ible, the patient's apprehension subsides. When a pastor, or some mutual friend, reassures the patient about the surgeon, that is helpful.

When Jesus and the blind man arrived at a comparatively private place outside the village, they were ready for the therapy. Jesus put saliva on the man's eyes and laid his hands upon him. He used saliva, not because it possessed the healing powers in itself. It was a transference of something from his person to the eyes of the blind man. The patient could feel it, and he knew that Jesus was helping him.

"Do you see anything?" Jesus asked as he removed his hands.

The man looked up—which indicates that he was kneeling—and said, "I see men—but they look like trees walking."

The descriptive detail is so graphic as to evidence having been written by an eyewitness, although there is no proof that young Mark was associated with Jesus. The other alternative is that Peter, or some other disciple, was interested enough in the details to note them carefully and pass them to Mark.

This man remembered how trees looked, so he must have possessed vision at one time. The objects were confused at first. Then he realized that the "moving trees" were men walking. He may have seen the disciples moving about, perhaps stepping nearer to see what was happening.

Actually, the healing was grad-

ual, rather than instantaneous. For the second time Jesus laid his hands upon the man's eyes and waited. Nothing indicates how much time passed. When he withdrew his hands, the man looked intently and his sight was restored.

The scene impressed the reporter as he watched the man testing his restored sight. One of two adverbs is used in the Markan text, and it is difficult to determine which appeared in the original. There is a difference of only one letter. One expression means "saw with clear sight," and the other, "saw with far sight." The Revised Standard Version translates it, "saw everything clearly," which could mean either.

Anyway, the man's sight was restored.

In this instance Jesus asked the healed one to go directly to his home. "Do not even enter the village," Jesus said.

He probably wanted the man to avoid public excitement, because he needed rest, rather than the tumult his appearance would have caused at this time. It was better for the patient to let the news that he had been healed spread gradually.

Mark's account does not indicate that the man had faith in Jesus or was even appreciative. If Jesus had further consultations with him, this is not mentioned. Since the miracle did serve the purposes of helping an unfortunate person and strengthening the faith of the witnesses, Jesus was satisfied.

If the nature of the man's blindness was psychosomatic, Jesus may have sent him directly home because he did not want the man to proclaim that supernatural powers had been used to cure him. Jesus used his supernatural powers to raise the dead and to heal in certain instances. In other miracles of healing he used psychological techniques that were completely unknown then.

The blindness could have been functional rather than organic. Many cases of functional blindness that have been cured with psychological techniques are on record.

For example, a young man became suddenly blind. He was told that the surgeon could restore his sight by operating. He was prepared for surgery the same as any other. The anesthetic was administered, and a few harmless scratches were made on his eyelids. Thereafter for a few days his eyes were covered, and he was assured that the operation was successful. When the bandages were removed, the patient could see. Thereafter psychiatric therapy completed the healing process.

On the other hand, if this man's blindness was due to organic causes, Jesus used supernatural powers to heal whatever tissues were affected. In either event, the divinity of Jesus was manifested in accomplishing the cure. Whether psychological or organic, it was a miracle of healing: the man's sight was restored.

## Here Is the College of Preachers . . .

By NEWMAN S. CRYER, JR.

*Managing editor, the NEW CHRISTIAN ADVOCATE*



*Members of a typical preaching conference meet daily in the Common Room.*

**Quietly but effectively,  
this unique school  
has been helping clergymen  
communicate the Gospel  
for more than 30 years.**

**W**HEN it comes to preaching, the Episcopalians can't match the Methodists. They're strong on worship, but their preachers are just not up to ours." That is the way some observers would mark the difference between these two closely related denominations, but maybe not after they have looked in on the Protestant Episcopal College of

NEW CHRISTIAN ADVOCATE



Preachers, in Washington, D.C.

More than 5,000 clergymen have passed through the disciplines of this college since its present building was dedicated 28 years ago. It is sometimes compared to an army staff college; for it is not an undergraduate training school.

"We try to get the men," says Warden Theodore O. Wedel, who has directed the college since 1942, "when they have been out in the pastorate three years. They may be invited back again after another four years. We always get the top 10 men in each of the Protestant Episcopal seminaries." These 11 schools range in tradition from the high-church Nashotah House in Nashotah, Wis., to the low-church Protestant Episcopal Theological Seminary in Virginia at Alexandria.

When I visited a typical preach-



*Bible study sessions are led by the warden. They begin with a devotional period in the college chapel.*

*Ten minutes of conversation led a layman to endow the College of Preachers.*



ing conference last September, I met men who were there for their second or third times, as well as first-timers from all parts of the country.

THE September-June year is divided into three college terms of eight or more weeks each. The week begins on Monday and ends on Friday, so that most of the preachers do not have to be away from their own pulpits. The college pays expenses over \$10 for travel and for food to equalize expenses.

From 18 to 25 men attend a typical week's conference. But they are divided into three seminar groups, each of which becomes during the course of the week a tight-knit unit that works together in preaching, prayer, and study. Each man must preach to his own seminar group, according to a set schedule, a sermon that he has already preached to his own congregation.

"I'm probably the most preached man in the church," declares Dr. Wedel. But he and his associate, Canon Frederick H. Arterton, are assisted in listening to sermons and moderating appraisals by Canon Robert McGregor of the Cathedral of St. Peter and St. Paul. Together they may hear as many as a gross of sermons each term.

Sitting in on an appraisal session, I could see the truth of a favorite statement of Canon Wedel. "Every man who attends the College of

Preachers becomes a graduate of shattered pride." All who come to a conference must suffer the slings and arrows of sharp criticism regarding their prize homiletic efforts.

Sermons are preached in the Chapel of St. Augustine at the college. For group appraisals, the men move to a classroom where they go to work relentlessly on the man who has just preached. "The first man usually gets off lightest," says Canon McGregor, "because his fellow ministers begin by being polite." But from then on the criticism becomes sharper, and no holds are barred.

Typical comments are: "You have a good voice, but you don't make good use of it." "Your message was good, but it could have been preached in a synagogue as well as in a church."

Episcopal clergymen get a discipline here they do not get anywhere else. It helps them to see the gulf that sometimes exists between what is in the preacher's mind as he prepares a sermon and what is in the listener's mind when he hears it.

"Along with the sting of shamed pride," says Canon Wedel, "comes the experience of a hotbed of charity. Feelings of inferiority are transmuted into courage, as the men submit their efforts to the corporate judgment of fellow craftsmen." Appraisals deal with content, delivery, structure, and voice.

Many a preacher "would pass an

examiner's test in the orthodoxy of his doctrinal beliefs quite easily," declares Canon Wedel, "but dig deep enough beneath their sermons and they will be found to be preaching a pre-Resurrection Christianity—a sentimental Judaism—Judaism with Deuteronomy left out!"

A preacher's faults, which lie bare all the time for his listeners to see, get verbalized at the College of Preachers. Exposed are false pride and false humility, slipshod grammar, superficial scriptural exegesis, and sentimental rhetoric. These all lie nakedly exposed to some sharp, searching analysis. It is a kind of group therapy.

The college staff finds that most sermons have some outline, but often they are "clothesline" sermons—one in which a miscellaneous group of sub-topics are joined together only by the theme. And that often brings about only a superficial kind of unity.

Some homiletic textbooks may be to blame for this. They teach that preparation of the sermon *begins* with an outline. "Nonsense!" says Canon Wedel. "The outline, or preferably the structure, emerges only at the end of the process. We begin with chaos, and the structure emerges at the end."

He says that the important point is what the sermon works toward. It should be climactic rather than casual.

The college also exposes common

faults of delivery, such as "chicken drinking." For this example, "the preacher moves his head up and down as on a hinge, the face turned upward as if he were preaching to the archangels and then down for another glimpse of his manuscript. The congregation scarcely gets a glance."

According to Canon Wedel, a typical soliloquy from a College of Preachers alumnus may run something like this: "My sermon, I see clearly now, was pretty poor stuff. It was disorganized, its real message buried in a mass of undigested rhetorical baggage. My delivery was lifeless and my voice nervously pitched too high. Why in the world did I ever pick this fossil out of my sermon barrel for this shameless exposure? Or why did I ever think that a few bright ideas discovered on a lazy Tuesday morning would make a fit 'word of the Lord' when hurriedly pieced together and furnished with a text and put on paper during a hectic Saturday?"

**L**ECTURE and discussion also have a place in the discipline of the college. After holding more than 500 conferences, the staff questions the value of over-stressing homiletic theory. So the emphasis is on content, or what they sometimes call homiletic theology."

The most important theologians and preachers of our time have lectured at the college, including Rein-

hold Niebuhr, Paul Tillich, and Amos Wilder. The week of my visit, the lecturer was the Rev. M. Moran Weston of St. Phillips Church (Episcopal), New York. This Negro parish, 137 years old, is on the records as the largest in the denomination. Dr. Weston discussed preaching and revelation, how men can *know* God in our time.

Mornings and evenings at the College of Preachers are devoted to lectures and discussion. After each lecture there is time for questions. Coming at a time when the racial tension in Little Rock was fresh, the lecturer was put on the spot by a pastor from South Carolina about the Christian's role in desegregation.

Concentrated Bible study is another ingredient in the curriculum of a typical preaching conference. A passage of Scripture is assigned for study as the men meet at nine in the morning for a period of silent meditation. Following this, seminar groups go to classrooms for 30-minute discussions of the passage. In a final period of 45 minutes, the whole conference meets in the common room for group discussion and interpretation of this passage.

The whole conference takes place within the framework of a disciplined prayer life. The day starts with celebration of Holy Communion. Grace is said or sung at all meals. Evensong, or afternoon vespers, takes place usually in one

of the cathedral chapels. Sometimes it is sung by a cathedral choir. The day closes about nine o'clock with Compline, traditionally the last prayer service of the day, held in the chapel of the college.

The visiting lecturer usually speaks on the first two days. Afterward the study periods are taken up with discussion of some theological subject. When I was there, the men grappled with the thought of an influential 19th-century Dane, Søren Kierkegaard.

**SOME** of the most fruitful work at the college is done by the Fellows, who come there for a whole term of eight or 10 weeks and devote themselves to a major study project. These Fellows are invited from among men who have been through several sessions of the college and show promise of exceptional leadership.

Three Fellows were there for the last fall term, one was working on the problem of marriage and another was making a study of the doctrine of man. Sometimes a biblical study like Jeremiah is undertaken.

Alumni of the college may use the library-by-mail service. Last year nearly 3,000 volumes were circulated to some 2,000 active alumni. This is one of the practical rewards for attending the school.

The idea for the College of Preachers goes back to the turn of

the century and to three bishops who saw the need.

The Rt. Rev. Henry Yates Satterlee, first bishop of Washington, envisioned a real "school of the Prophets," where ministers could learn to translate doctrinal truths into the common language of life. It would be one of a cluster of schools surrounding the great Washington Cathedral church (which itself has an impressive history).

In 1924, Bishop Philip M. Rhineland, lately retired from his episcopate in Pennsylvania, began a series of refresher conferences on preaching. Struck by the lack of post-ordination training for the young clergy of his denomination and the need of organized evangelism, he sought to help bring about "a revival of religion by preaching."

In 10 minutes of conversation, Bishop James E. Freeman, third bishop of Washington, inspired a layman, Alexander Smith Cochran, to provide money for the construction and endowment of a building for a College of Preachers. Altogether, he gave nearly \$1.5 million.

A similar post-ordination training center, the Institute for Advanced Pastoral Studies, has recently been initiated at Cranbrook House in Bloomfield Hills, Mich. It has funds for a two-year experiment, and the first conferences will run for 10 days each with groups limited to 12 persons. The director for the institute, Reuel L. Howe,

has just concluded 20 years as a professor of pastoral theology in Episcopal seminaries.

I asked Canon Wedel what he thinks of preaching today. He got his own start in the ministry as a lay preacher while teaching Greek at Carleton College.

"Preaching today is improving," he told me. He thinks this is largely because biblical theology has been coming back to the pulpit, along with the return of orthodoxy that has taken place since liberal theology was riding high prior to 1920.

"This is better than the nice little homilies we were getting in our pulpits," he says, "because it has brought preachers back to their source of power. The gospel is power as well as promise."

Says Dr. Wedel, "A theological rediscovery of the authentic Gospel of the New Testament has clearly been granted our generation. But it is as yet in large part a monopoly of the scholars and the schools. Solving the problem of communication is the crying present need."

The College of Preachers attempts to help the ministers do that.

It offers no certificates and awards no degrees. Its main concern is to provide a place where ministers can come to refresh themselves in the disciplines of preaching and engage uninterruptedly in fruitful study that will help them to communicate the Gospel more effectively.

# MY CALL to the MINISTRY



**"Every life has the right  
to expect a divine mission . . ."**

ANN WILKIN, Candler School of Theology, Emory University, Ga.

OVER 20 YEARS ago I walked down the battered steps of a Negro tenant house, proudly carrying my father's medical bag. There was a healing in that visit which could not have been produced with all the magic of scalpel, black salve, and bandage. Such was my first experience of the reality of goodness and its effective communication between persons.

In my family, religion was a tradition. As religious consciousness slowly developed in me, it was attended by a compulsion to be understood. I selected biology as my college major. Later, I became medical research technician with the U.S. Public Health Service. The job brought me to the realization that communication between God and man remained an ineffable and unimpeachable mystery.

It was during this period that my convictions crystallized into commitment. For me, God was no longer a tradition encased in a silent tomb. Nothing could shake my faith that every life has the right to expect a divine mission.

As the ministry came more and more into my thinking, I dismissed it as absurd. Many of my friends were quick to agree; but it was not to be denied or falsified by public opinion.

Changes effected in the policy of the public health service forced me to seek an advanced degree. I felt it was my last opportunity for decision for a profession. I enrolled in the school of theology.

I have never felt this to be a call to a specific phase of the ministry, but rather preparation for religious leadership. No blueprint of life can substitute for God or produce the thrill of being called to work in new situations into which we dare not venture alone.

## Should the minister's wife go with him on pastoral calls?

A PANEL



*I do not call with my husband . . . .*

By RUTH BRUEHL

*Minister's wife, Grace Methodist Church,  
Blue Island, Ill.*

THE LONGER my husband and I are in the ministry the more difficult it becomes for us to say that a minister or his wife should conform to any particular pattern. So instead of offering one opinion to cover every situation, I simply state my own experience—I do not call with my husband.

We were already parents when my husband began to attend seminary. From the very first, family responsibilities, plus limited funds for baby-sitting, prevented our calling together. The work of the church has always been very near and dear to me, but I have felt that, since we were blessed with three

fine children, my prime responsibility was to my family. Rightly or wrongly, I feel one cannot do a thorough job of being a mother, if she is away from home too much.

Akin to this first reason is a second, namely, that I have felt my training and talent made it possible for me to make certain other contributions to the church. I have never found time to do my job as a mother, take my place in the many activities of the church, and still go calling. This boils down to the statement that one should give of himself in the areas of life where he feels he can contribute most.

I have a third reason that under-

lies the other two. My husband has never wanted me to call with him. He came into the ministry after four years of selling life insurance. I never accompanied him on those calls. When he changed "companies," and began calling for the church, he did not feel the need of my moral or physical support in winning people to Christ.

His training in salesmanship had not included his wife as an assistant. In his routine calling on the membership and the constituency of the church, he has always felt that people are more ready to unburden themselves if the minister calls unaccompanied. Had he

thought that it would be a great service to the church for me to call with him, I am sure that I could and would have arranged my schedule to include the calling, even at the cost of other activities.

In another nine years our youngest will be away at college, and the demands of our immediate family will be lessened. Of course, I'll have energy then. Balancing these two factors, I wonder if I will call on our people. Often I have wished that I could get to know them better. In whatever way the picture may change, and only time will tell, I am sure that my calling will not be done with my husband.



## *More than two is a crowd...*

By RUSSELL L. DICKS

*Professor of Pastoral Psychology,  
Duke University Divinity School*

**MY** CONVICTION on this often-discussed question is that there are times when she may accompany him and other times when she should not; but this answer fails to cover the subject.

When there is serious illness, particularly in the home, the minister's wife may accompany him when he goes to call, but she need feel no requirement to do so unless there is some special service she can render.

Another situation in which the

wife may accompany the pastor is when he is making get-acquainted calls. It is true, however, that such calls often turn up significant and confidential material, and there is little difference between rural or small-town and city situations.

The arguments against the pastor's wife accompanying him are not based upon her inability to keep confidential material, but simply upon the known fact that more than two people in a heart-to-heart



great conversation is a crowd. We feel that in calling upon the dying, the grieving, the clinically ill, and in routine calls, a two-person relationship should be maintained. This is less important in calling upon shut-in people but even here it may be important.

My suggestion is that, if the pastor's wife has time and feels the inclination to call, she should have her own list and should make these calls independently. High on the list are calls upon pregnant women in the church, homes where there is chronic or other serious illness, and elderly people. Many of these will appreciate seeing the pastor's wife, and some will talk to her about very intimate things.

My further conviction is that, if the pastor's wife is to do calling or if she is to take telephone calls for her husband involving counseling

problems, she needs to read in the field and to attend workshops such as those held each Labor Day week at the Mayo Clinic, Rochester, Minn., and in October at Christ Hospital in Cincinnati, Ohio.

It is hoped that more of these may be offered in other sections of the country soon. These workshops in pastoral care and counseling are set up for pastors, their wives, and for selected laymen. (Additional information about them can be secured by writing the author, Duke University Station, Durham, N.C.)

I am highly sympathetic with the situation in which the pastor's wife finds herself, for she is neither clergyman nor layman (except technically), and a congregation should not be encouraged to think that in employing a pastor they have also secured the services of his wife as a caller.



## *Sometimes the wife should go along . . .*

By ALBERT DALE HAGLER  
*District Superintendent, Sarasota, Fla.*

THE TYPE of pastoral call involved determines, in my opinion, whether the minister should be accompanied by his wife. If they have been recently appointed to the parish, the first round of calls is prob-

ably more social than pastoral. (Of course, hospital and shut-in calls are exceptions.) In this event, the minister might well be accompanied by his wife.

After becoming established and

well known in the community, the pastor and his wife may find it not only impractical but also inadvisable for them to attempt to do all the calling together.

Much of the minister's most effective calling must be done at night. Then he can "catch" the whole family, especially the men. If the minister has small children, most parsonage mothers want to be home with them in the evening. And that is as it should be.

Other minister's wives may have an independent calling schedule accommodated to family needs and to her own interests and responsibilities in the parish.

When a minister and his wife have established their own "togetherness" (to use an overworked word now in vogue in our vocabulary) in the parish, parishioners should have the opportunity to see their pastor alone. Even though he quite properly maintains counseling hours in his office, many casual confidences will never be bestowed on

him if he is inevitably accompanied by his wife, or some other second person.

As a rule, people will talk more freely and confidently to one person than to two. It is easy to understand why this is true.

Often these casual confidences, as apart from specific problems, will give the pastor his most valuable perspective into the spiritual currents and needs of his people. The doors of communication must be kept open. The relationship must be casual and not made too difficult for anyone concerned.

To be sure, every discerning pastor will have his own reservations about making certain calls unless accompanied by his wife or some other person. The wise pastor does not lightly regard such insights. But such situations are definitely unusual. Or should be!

The minister with a sense of pastoral care becomes adept in knowing when to be accompanied, and when not to be!

### God Is No Adjunct

THE POEM of Job stands at the very core of the Bible and says this hard, shocking word, "It does not pay to be religious."

But then, it also proclaims the biblical truth par excellence: God is not a mere adjunct of a social group, be it Israel, the Church, the United States of America, or West-

ern culture. However loyal one is to such historical agencies, and however constructive the function they may fulfill in the epic of mankind, Israel, Church, country, or Western culture is only a relative means toward an absolute end; the purpose of a creative God in the universe.

—SAMUEL TERRIEN in *Job: Poet of Existence* (Bobbs-Merrill Co., \$3.75, copyright 1957, used by special permission of the publishers.)

*The pastor reporting  
this call follows  
through on a chance lead that  
offers a fine example of  
counseling a woman with  
a bad conscience.*

## COUNSELOR

### at Work



ON A HOSPITAL call, I found Mrs. D. in a bed near the patient on whom I was calling. She seemed anxious for help and overflowing with feelings. At the same time, she was careful not to say anything which could be heard by the other ward patients. She seemed frustrated by her dilemma and asked only that I pray for her.

The prayer went something like

this: "O Lord, who knowest all things, even the depths of our hearts, be with this one who is so precious in thy sight. Show her the real pathway of life and joy and health as she opens her heart to thee. Give her the courage to seek the help she needs and the awareness of thy abiding love. In Christ's name, I ask it. Amen."

I left my card and, departing, suggested that she could call for help if she felt the need. Two weeks later she called and asked for an appointment. She came to the church office and spoke rapidly in an agitated voice.

Mrs. D. When you came to the hospital, I was ready to grasp at any straw. I had given up wanting to live until I overheard you speaking to Mrs. B. Then I felt I had to talk to you. I wanted to tell you everything that was bothering me; but of course, I couldn't say anything there, I was afraid you would be like all the rest who were so patronizing but refused to listen to what was bothering me; or like others who started to preach to me before I could get started telling my real problems.

Pastor. You felt afraid I was another one who didn't really care how you felt?

Mrs. D. That's it exactly. Of course I couldn't insist on any pastor taking time to listen to me. Anyway, all those I started telling my troubles to usually began to tell me about other peoples' troubles and

telling me how very well off I was.

*Pastor.* You didn't feel this was any help in facing your own problems?

*Mrs. D.* Of course not—I know a lot of people are worse off than I; but that didn't do me any good.

*Pastor.* And you felt that I would listen with understanding?

*Mrs. D.* I hoped you would. I could tell when you prayed that you wanted to be understanding.

*Pastor.* There is something really big on your mind which needs to be understood?

*Mrs. D.* There sure is. I have the problem of a terrible conscience. My conscience bothers me because I don't go to church. How can I expect anything of God when I have nothing to give in return? I can't ask him for help. That was why I was glad you asked him to help me. You could ask because you do so much for him. I can't ask; I do nothing for the church.

*Pastor.* You felt if I asked him for help for you, you would receive?

*Mrs. D.* I felt I would; I have faith in God, but I don't feel able to ask him for help.

*Pastor.* And you felt my prayer on your behalf was answered—that is why you are here?

*Mrs. D.* While you were praying, I began to feel confident that God would make me well. From that moment, I began to improve. The doctor was amazed. I told him what had happened, and he said I ought to have seen you sooner. He

suggested that I come and talk with you before I have another one of my sick spells. I get those awful migraine headaches which leave me all washed up for a week or more. The only thing they can do is put me in the hospital; and I have decided I had better get my conscience straightened out.

*Pastor.* You feel there is a relationship between your migraine headaches and what is on your conscience?

*Mrs. D.* I didn't say that at all (*pause*)—do you think there could be?

*Pastor.* You felt some relationship must exist; you spoke of them together.

*Mrs. D.* I did, didn't I? Yes, I guess there is some connection; but I don't know what it is. What is it? Can you tell me?

*Pastor.* You think something in your own feelings leads you to convert your conscience problems into headaches?

*Mrs. D.* Maybe, but I notice that, when I'm bothered by my conscience, my head doesn't ache; and when my head aches, my conscience is as clear as a bell.

*Pastor.* You feel there is something on your heart which you need to clear up?

*Mrs. D.* Yes, and you seem to be pretty good at bringing me back to that subject, don't you?

I might as well tell you that I hate my in-laws. I don't just dislike them; I hate them. I hate them

for what they are doing to us. They always babied G. (*her husband*). He was an only child, and they spoiled him rotten. He can do no wrong, and I can do no right.

He runs around doing their errands and leaves me to listen to all their lectures. Then, when I get mad about it, they act so sickently holy and put me in my place. Honestly, I can do nothing to please them and I've about given up trying.

*Pastor.* You feel like you are one against three?

*Mrs. D.* Yes. I've gotten so that I dread every moment at home.

*Pastor.* You feel pretty tense and on guard—feel that nobody knows what is going on in you—and nobody cares?

*Mrs. D. (In tears)* Yes, and I hate them—so nobody cares about me, and I don't care about them either.

*Pastor.* You feel pretty left out of things?

*Mrs. D.* Wouldn't you? And there's no way to get away from it all.

*Pastor.* The worst part is that you feel trapped in the situation?

*Mrs. D.* Absolutely—helpless—no way out.

*Pastor.* You feel the only way out is keeping on guard? This leads to tension and headaches and a hospital trip eventually.

*Mrs. D.* Yes, that does seem to be what happens. I'm on guard all the time. I have to be. But even

that doesn't do me any good. It wouldn't be so bad, if it weren't that all three are against me.

*Pastor.* You feel that you would be better off if you and G. were living separately from his folks?

*Mrs. D.* Yes, I definitely do. But that is hopeless. I've told him that hundreds of times. I've cried and begged him to move away—I've quit being a wife to him; but he just accepts it and acts hurt. I've threatened even to leave him; but I don't really want to leave him, and he knows it. I still love him; but I don't know how long I can stand it, if things go on as they have been.

*Pastor.* You feel you are withdrawing your love, due to the defensive tension and fear of criticism and trouble?

*Mrs. D.* Yes—I already have to a large degree, but Reverend, I don't want to. I want a home instead of a headache.

*Pastor.* You feel that if you could have a home of your own for just you and G., you could give up your defensive anger of your in-laws, improve in health, and so on?

*Mrs. D.* It sounds so simple, doesn't it? I didn't realize how simple it sounds.

*Pastor.* You feel your health problems and problems of marriage can be settled by moving away?

*Mrs. D.* Well, it doesn't sound right. It sounds like I'm running away. But this I can promise you: if you can get G. to give it a try,

I'll try honestly to be different too.

You know I haven't been a very good wife or good daughter-in-law either. I've said some pretty sharp things before G.'s folks, and he's gotten mighty mad at me. Sometimes, I thought he'd burst; but he would just get that funny look on his face and go off into another room. That would make me so mad that pretty soon I'd be screaming at them all.

*Pastor.* You feel you haven't been very easy to live with?

*Mrs. D.* I've been horrible—that's really why my conscience is bothering me (*bursting into tears*). Why, oh why, am I so mean? I don't want to be. How can I ever be forgiven? How can I ever go back and face them? Oh, how wrong I've been; but they've been wrong too. I'm not all bad.

*Pastor.* Of course not, and neither are they, I presume. We have some things to clear up, don't we? How do you want to do it?

*Mrs. D.* I would like you to ask them to come over here. It would be easier to talk here.

#### PASTOR'S COMMENTS

As it turned out, G. and his father and mother were as disturbed by the situation as she. They also had not known what to do and were grateful that things had come about as they had. The young folks found an apartment of their own. It didn't solve their problems. G., an only child, still ran at the beck

and call of the telephone for a time.

A year later, when the baby was born, he started working on a part-time job on the side to make a down-payment on a house of their own.

Incidentally, both the young folk and G.'s parents joined the church later. Each have come in from time to time to talk out some problem.

This was a most satisfying experience for all concerned. It seemed to work out almost too easily. I had some misgivings until I saw with what earnestness all wanted to find a happy solution. I concluded that God was at work in the hearts of all parties concerned that day—even the pastor's.

#### CONSULTANTS' COMMENT

THE COUNSELOR reveals in his summary that after the reported interview occurred a great deal of pastoral work was done and important events took place: 1. In due course of time Mr. and Mrs. D. found an apartment of their own and moved into it. 2. A year later the young couple had a baby and soon thereafter began making plans to buy a home of their own. 3. In addition, Mrs. D., her husband, and his parents, joined the counselor's church. 4. At one time or another the counselor had interviews with Mrs. D.'s husband and his father and mother.

All of this means that the counselor did much more than this single interview indicates. It seems

proper to assume that the counselor is looking back at this original interview from a time two or more years after it occurred. The counselor's comment "it seemed to work out almost too easily" is appropriate only if we overlook a vast amount of pastoral care and counseling which took place.

Every pastor must keep in mind the lesson demonstrated here. An interpersonal relationship, which begins as an accidental meeting, can be the prelude to a long and significant pastoral relationship.

Also all clergymen can learn much from the way in which this counselor handled this accidental meeting: 1. He was aware of this woman's need. 2. He responded with the supernatural medicine of his profession; that is, he prayed appropriately under the circumstances. 3. He left his card.

However, Mrs. D. ultimately came to see the counselor primarily because a physician urged her to do so. This suggests that good working relationships exist between physicians and clergymen.

The counselor showed his great skill at several points:

1. In every response he made it clear that he cared; that he understood; that he could accept whatever Mrs. D. decided to share.

2. At every point he kept the focus of the interview directed on Mrs. D., her thoughts and feelings.

3. He used, in almost every one of his responses, a clarifying statement

which put into words the meaning that lay behind her remarks.

4. He avoided the red herring about "going to church," which Mrs. D. dragged across the path.

5. From the first, the counselor structured the relationship so that it was easy for Mrs. D. to stay on the real problem.

6. Through his restatements, he interpreted to Mrs. D. the significant relationships.

7. When the interview was finished, the counselor let it close.

The only possible criticism that I would aim at this masterful piece of work is to note that this woman had originally established a relationship by means of asking the clergyman to pray for her. Therefore, this first interview could appropriately be concluded with prayer. At this point the pastor knew enough about Mrs. D. to pray a prayer that would have been fitting for her and her needs.

—JAMES H. BURNS, *director of social relations and pastoral services, Massachusetts Council of Churches.*

THIS REPORT provides its own most effective commentary. Here is a pastor who unites Christian compassion with real counseling skill in a remarkable example of pastoral work. Let me note, however, three things that caught my attention in this.

1. "You feel. . . ." Seventeen of the pastor's 20 comments begin

with "You feel . . ." or "You felt . . ." On the cold page these can jump out at the reader like some obsessive exercise in copy-book Rogerianism. Why doesn't Mrs. D. notice this? Why doesn't she catch on that he is using a technique on her?

The answer is that he is *not* using a technique. He really is concerned to understand how she feels and to communicate this understanding to her. He does move from a deep trust that her capacity for insight and responsible decision will tend to emerge in a relationship of acceptance and understanding. He enters this relationship with interest, concern, and respect for Mrs. D., and his words are genuine expressions of these basic attitudes.

Thus his choice of words represents no bag of tricks or set of techniques which he has put on for the occasion. Mrs. D. has no occasion to ask herself: "What is this method he is using on me?"

A pastor who is uneasy lest his parishioners catch on to his counseling technique (non-directive or whatever) is probably in fact using a technique *on* them; and he ought to be able to prove to himself in short order that it does not work.

2. *Reassurance.* Mrs. D. offers striking testimony, near the beginning of the interview, to the therapeutic principle that verbal reassurance is not very often reassuring.

To say, "Others have worse troubles than yours," or "Look on

the bright side," may seem well intentioned; but their unacknowledged meaning is likely to be: "I am too threatened by your awful feelings to let you tell me about them. Please, for my sake, change the subject."

This is the message which the parishioner usually gets, with resulting deeper discouragement and sense of isolation. Genuine reassurance is more likely to come by way of the kind of acceptance and understanding this pastor displays.

3. *Hostility and headache.* This account also illuminates in a vivid way certain dimensions of psychosomatic relationships; such as the woman's remarks about the obverse relationship between bad conscience and headache. The doctors have been exploring some of the complex ways in which physical symptoms can express emotional tensions.

The hidden hostility in Mrs. D. hammers at her conscience until she can get it turned off into the unconscious. Then it hammers at her head.

In his response to this material, the pastor came close to moving faster than she was prepared to move toward insight. But his sensitivity and genuine empathy supported her in the asking of these new questions about herself.

—ROBERT E. ELLIOTT, *assistant professor of pastoral theology, Perkins School of Theology, Dallas, Tex.*



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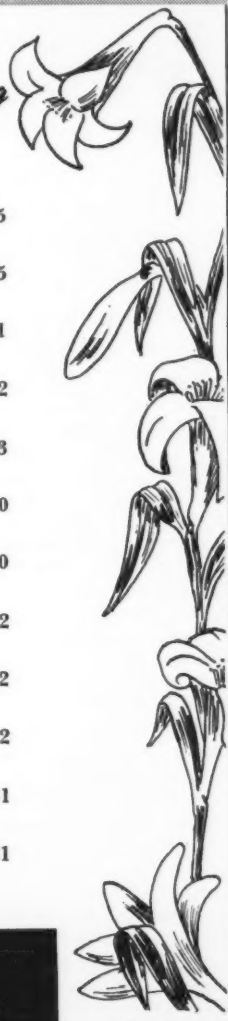
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# BOOKS

## OF INTEREST TO PASTORS

**The Interpreter's Bible, Vol. 12,** edited by George R. Buttrick. Abingdon Press, 817 pp., \$8.75.

*Reviewer: JOHN WICK BOWMAN, professor of New Testament interpretation, San Francisco Theological Seminary, San Anselmo, Calif.*

This final volume of *The Interpreter's Bible* contains the commentary, introduction, exposition, and exegesis after the usual pattern. It covers all the minor epistles and Revelation.

There are, in addition, general articles. Kenneth L. Clark writes on "The Transmission of the New Testament"; John C. Trever, "Illustrated History of the Biblical Text"; Frank Moore Cross, Jr., on "The Dead Sea Scrolls." Following the general articles there is a "Literary Chronology" covering the entire biblical period. This was prepared by Samuel Terrien and John Knox.

In general the commentary maintains its usual high standard of excellence. The authors of exposition and exegesis do not slavishly follow one another, but at times even differ in their interpretation of the text. This is generally good, although in some cases the student may find the phenomena of the work confusing.

The extensive indexes to the whole work, amounting to some 143 pages,

include an index to Scripture references as well as a detailed index of subjects made up of major topics and numerous subheads. Probably the reader or student will find these indexes as helpful as any other single part of the work.

No finer contribution is made in any of the volumes than the closing general articles on the textual criticism and text of the Bible and on the Dead Sea Scrolls. These articles alone are worth the price of this volume. Illustrations accompanying these articles are superb. They are written by technical scholars who are fully aware of the value of the materials which they present and are capable of dealing with them in a most informative way.

**Evangelism in a Changing America,** by Jesse M. Bader. Bethany Press, 192 pp., \$3.

*Reviewer: ALBEA GODBOLD, pastor, St. John's Methodist Church, St. Louis, Mo.*

Here is a book on evangelism which strikes fire in the heart. Neither preachers nor laymen can read it without being moved to work a little harder.

It comes out of Dr. Bader's experience as secretary of evangelism in the Federal Council, later the National

NEW CHRISTIAN ADVOCATE

Council of Churches. He is now retired, but obviously he is still in earnest about evangelism as the basic task of the Church.

Dr. Bader discusses many evangelistic methods. However, he believes that the best results today are obtained by visitation evangelism. One likes the note of urgency in the argument—the hallmark of a true evangelist.

Here is a stimulating and encouraging book, which is perhaps the most pointedly helpful work on evangelism in recent years.

**Christ and Adam**, by Karl Barth.  
Harper and Bros., 96 pp., \$2.

*Reviewer:* AUBREY ALSOBROOK, pastor, First Methodist Church, Swainsboro, Ga.

This brief essay is Barth's effort to delineate the nature of man as understood by Paul in the fifth chapter of Romans. It is back to Christ that Barth goes for man's true humanity rather than to Adam. "Man's essential and original nature is to be found not in Adam but in Christ."

Barth makes it clear that there is no way from Adam to Christ from within Adam himself, but in the Atonement Christ identified himself with Adam and opened the gate of pardon to Adam.

A good case is made that the history of Israel is Adam's sin expanded.

In this volume Barth is penetrating the depths for a Christian anthropology. When man is seeking to understand the nature of his existence, Barth directs one to his Christ-Adam relation.

This volume parallels in importance Martin Buber's *I and Thou* (Chas.

Scribners Sons, \$1.75). Reading pastors and thoughtful laymen will be stimulated by Barth's insights.

**The Thundering Scot**, A Portrait of John Knox, by Geddes MacGregor. The Westminster Press, 240 pp., \$3.95.

*Reviewer:* JOHN W. BRUSH, professor, Andrew-Newton Theological Seminary, Newton Center, Mass.

"Even Knox's whispers were thunder," writes the author of this very readable biography.

A sound reason for a new life of John Knox is that he constantly needs sympathetic and just interpretation in the face of hints and studies that suggest in him the fanatic and the monster. MacGregor does not gild the pedestal or smooth away the stern countenance of the prophet of Saint Giles; but he does honor Knox's call from God to make over a sorely corrupted church and nation according to divine truth in Scripture.

Knox does not belong to an age of tolerance. He only fits into a period of fierce religious controversy, where white was white and everything on the Pope's side was black. This uncompromising breaker, however, was also a wise master builder as churchman and educator.

The world will never tire of reading of the confrontation of the mighty preacher and the beautiful young French queen. We are given these memorable scenes and words in much fulness, and the old reader will be thrilled as when he read them the first time.

We naturally pity Mary as she finds her mother's own inveterate enemy

squarely asquat her road to secure power. Yet, as we read Knox's words spoken in her presence, we sense not only his skilled mastery of the situation but, granting his premises, his fundamental reasonableness and rightness.

We cannot forbear filling out the quotation with which we started concerning Knox's last days on earth. "His voice was now very faint; but even Knox's whispers were thunder. Among his hearers was the French ambassador, DuCroc. In his now hoarse whisper Knox told him to go back and tell the King of France he was a murderer. (This was after the massacre on Saint Bartholomew's). DuCroc, horrified and affronted, complained to the Scottish nobles, and the nobles shrugged their shoulders. No one, they complained, could stop the mouth of John Knox."

**Plato and the Christians**, by Adam Fox. Philosophical Library, 205 pp., \$6.

*Reviewer:* T. OTTO NALL, *editor*, THE NEW CHRISTIAN ADVOCATE.

Whether Plato in modern life would be a Puritan, or much attached to the papal system but impatient of papal authority, the reader will have to decide after he has examined these quotations on God and creation, man and his destiny, the foundations of morality and religion and the Church.

It seems clear, however, that Archdean Fox is right in declaring that a Christian Platonist brings to Christianity a picture of the reasonableness of the unseen world, suggestions for applying reason to a revealed religion, some strong reinforcements for con-

science, and a mingling of poetry and philosophy to produce something that is almost, if not quite, theology.

**Should Christians Drink?** by Everett Tilson. Abingdon Press, 128 pp., \$2.

*Reviewer:* HENRY H. CRANE, *pastor*, Central Methodist Church, Detroit, Mich.

Jesus' parable of the two builders propounded a principle as valid for argument as for architecture. Sound foundations are as indispensable to enduring construction in dialectics as in domiciles.

Of all the unsound, sandy bases on which arguments have been builded to justify or condemn such moral issues as war, segregation, sexual promiscuity, or addiction to alcohol, nothing is much worse than biblical literalism. The trouble with the "proof-text" method is that it never "proves" anything; for no text is true when isolated from its context.

In this brief but thoroughly comprehensive book, the author builds his arguments on unshakable foundations—"along dynamic and functional rather than traditional and authoritarian lines." Dispassionate and objective in his treatment of this timely problem, he makes a most revealing analysis of the biblical treatment of the subject through both the Old and New Testaments, exposing the fallacious nature of the literalistic interpretation of the Scriptures.

He then gives us a historical survey of the attitude of the churches on the subject of drinking, showing the gradual development of the idea of total abstinence as the most valid position

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Basing his contentions on solid theology and sturdy Christian ethics, the author builds a logical structure of such strength that it will stand firm against the wildest winds of wet propaganda. It is an excellent book and deserves a wide reading.

**According to Paul**, by H. F. Mathews. Macmillan Co., 110 pp., \$1.50.

*Reviewer:* MARTIN RIST, *professor of New Testament and Christian History, Iliff School of Theology, Denver, Colo.*

Paul used the letter form of the Roman world of his time and wrote several situational letters to particular churches, or groups of churches, dealing with problems of conduct and belief.

Chapters of this book consider the distinctive messages of the various letters to the churches: "Law and Liberty" (Galatians); "St. Paul and his Problem Church" (1 Corinthians); and "Keeping Friendship in Repair" (Philippians).

The author has read a number of standard books on Paul and his letters, practically all of them by British authors. He might have included works of German and American scholars to advantage. At times he is abreast of modern scholarship, but he occasionally lags. He accepts Pauline authorship of 1 and 2 Timothy and Titus with little question.

In general his statements about details are correct enough, but some statements may be questioned. Among these he says that *Maranatha* was a kind of secret password used by

Christians; that the early Christian churches were secret societies; that these churches were composed mostly of slaves; that Hebrews was addressed to Jews; that Apphia and Archippus were the wife and son of Philemon; and that Koinē (common) Greek was understood by everyone at that time. But details such as these should not detract from the general usefulness of this book.

**The Face of My Parish**, by Tom Allan. Harper & Bros., 120 pp., \$2.

*Reviewer:* PAUL MORRISON, *pastor, Central Methodist Church, Lansing, Mich.*

This is not a success story, but just the opposite, claims the author, writing from his failure to do more than touch the fringes of the problem of serving a predominantly working-class church in a Glasgow suburb.

George Bernanos' extraordinary "Diary of a Country Priest" gripped Tom Allan. The young priest writes, "Just three months today since my appointment to this parish . . . this morning I prayed hard for my poor parish. . . . I know that it is a reality, that we belong to each other; it is not a mere administrative fiction, but a living cell in the everlasting Church. If only the good God would open my eyes and unseal my ears so that I might behold the face of my parish! The look in the eyes. . . . These would be the eyes of all Christianity, of all parishes—perhaps the poor human race itself. Our Lord saw them from the cross."

Allan got the first glimpse of his parish as a community of living persons for whom God has made us re-

## *New Books for the Minister*

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sponsible. What he saw was not a "living cell in the everlasting Church"; but a broken, divided, inchoate mass of people with no center for their community or for their lives. The Church on their doorstep was quite irrelevant for most of them.

Tom Allan's story: the pastor and some of his parishioners embarked upon a program of outreach to the community surrounding his church. They called it a "mission of friendship." We know it as visitation evangelism. Familiar as the technique is to most of us, here is a workable pattern of growth applicable anywhere.

We cannot read this book without beholding here the face of our own parishes.

**Spiritual Problems in Contemporary Literature**, edited by Stanley R. Hopper. Harper & Bros., 298 pp., \$1.50.

Reviewer: JOSEPH W. FELL, staff member, TOGETHER.

Like society in general, many writers of today are becoming increasingly interested in religious and spiritual matters. A two-fold example of this is a paperback re-issue of *Spiritual Problems in Contemporary Literature*, a collection of essays by modern writers and critics on the relationship between religion and the artist.

Aim of this book, according to editor Stanley Romaine Hopper, is "to bring together both literary and theological opinion . . . with a view to throwing some interpretive light upon the problems shared by artist and religious interpreter alike."

There is much to this; for literature, after all, is perhaps the finest guide to

what goes on within the human mind and heart. Good, evil, pain and agony, justice and truth: every quality and state of being known to man is expressed in up-to-date terms on the pages of books that today are rolling off the presses.

*Spiritual Problems in Contemporary Literature* is a book worth reading. Through the voice and talent of the artist, it reflects the need of present-day Americans for beliefs they can cling to as well as support.

**The Book of the Acts of God** (Christian Faith Series), by G. Ernest Wright and Reginald H. Fuller, Doubleday, 372 pp., \$4.95.

Reviewer: MELVIN R. MATHIS, pastor, Methodist Church, Hedley, Tex.

This is an important link in the chain of books of which Reinhold Niebuhr is consulting editor. Designed primarily for laymen, it well illustrates possible ways for a pastor to teach his people. It is devoid of technicalities and will attract readers who might not approach such books as *The Interpreter's Bible*. The shorter compass of this book provides quick access to points of view and historical and literary facts that appeal to a digest-conditioned people.

Though the present authors evidently would not expect unanimity of approval of all their positions, their main concern seems not to be the acceptance of their views on moot points but rather renewed interest in biblical knowledge. For a pastor or other religious leader who wishes to find the sifted riches of the Bible with majors and minors in proper perspective, here is food for the mind and soul. It is



sure to displease those who hold a "divine stenographer" view of Bible composition, or who attempt by ingenious ways to reconcile literally every biblical statement with every other. The discussion of the intertestamental period fills a pressing need, often unrealized. With occasional conservative conclusions, such as, the authorship of Ephesians, these authors do their own thinking and careful readers of the book are encouraged to do the same.

**Systematic Theology, Vol. II,** by Paul Tillich. University of Chicago Press, 187 pp., \$5.50.

*Reviewer: L. HAROLD DEWOLF, professor of systematic theology, Boston University School of Theology.*

The vogue of Tillich's work, especially among people whom the churches have not been able to interest, shows that he has succeeded in finding a language which appeals to many minds in our time. Perhaps his greatest achievement is that he has set many to thinking seriously about the depths of meaning in their own existence.

However, when Tillich offers Christian answers to his questions, this reviewer has grave misgivings about their authenticity. Tillich uses much of the traditional Christian language, in close conjunction with terms drawn from ancient and modern philosophy. But the meanings turn out to be far from those familiar to Christian believers.

In Tillich's thought, God is Being-itself, not a loving Father who purposes human good and answers prayer. Christ is not the man of Galilee.

FEBRUARY, 1958

## FILMS FOR CHURCHES

By HARRY C. SPENCER

*Methodist Television, Radio, and  
Film Commission*

**LIVING IN BIBLE DAYS**, series of five filmstrips. (Color, with teaching guide and narration. Produced by SVE. Sale price, \$6 each; \$25 the set). Pastors, directors of Christian education, church-school teachers, and parents may all rejoice in this new series on life in ancient Palestine. The filmstrips are planned to help primary and junior children get a picture of the days when Jesus lived. Art work is colorful, interesting, and authentic in detail. The teacher's guide is especially helpful, since it gives background information and keys this to the pictures by frame number. Each guide has suggestions for simple class projects. Topics covered:

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2. "At Home in Nazareth," which covers work done around the home, showing utensils used in preparing meals and the daily family routine.

3. "The Sabbath in Capernaum," showing customs in Jesus' time.

4. "A Market Day in Galilee," showing arts, crafts, and commerce.

5. "A Trip from Nazareth to Jerusalem," showing conditions and methods of travel.

Each filmstrip is about 30 frames in length, easily used in the church-school lesson time. Individual frames can be selected for special study.

lee, although Jesus may well symbolize the Christ.

We know little or nothing about the kind of person Jesus was, but that does not matter very much; for the significance of Christ is not in a historic event nor an act of God in our behalf, but is the overcoming of our own estrangement from our essential human nature. This estrangement of existence from essence is present in every existent being. Such imperfection of all actual existence is what Tillich calls "sin."

Reconciliation is not such a change as requires repentance of wrongdoing and a turning to God in trust and grateful obedience. It is rather acceptance of our being accepted by Being-itself. The individual's destiny ends at the grave.

Tillich is able to ask great questions in new and, often, in stirring ways. This is no small service. Many persons have glibly learned Christian answers without confronting the ultimate issues which give them meaning. Hence much talk about the Bible and other "religious" subjects is not religious, much less Christian.

All honor to Tillich, then, for pressing the questions with such insight and force. But his answers would scarcely claim serious attention if they did not convey, by the associations of historic Christian language, moods of trust and hope to which their substance of thought gives little support.

The first volume of Tillich's *Systematic Theology* explained his own method and presented the subject "Being and God." The second volume concerns "Existence and the Christ." A third volume has not yet been published.

**The Gospels: Their Origin and Growth**, by Frederick C. Grant. Harper & Bros., 216 pp., \$3.75.

Reviewer: FRANCIS CHRISTIE, dean of Simpson College, Indianola, Iowa.

Elton Trueblood remarks in his *Philosophy of Religion* (Harper & Bros., \$5; text ed. \$3.75): "In the life of an individual, as in the life of a people, there can come a fullness of time with unique opportunity. For better or for worse, this is the time to try to make my major contribution." Something like this could well have been in the thought of Dr. Grant as he wrote his latest book. It is a remarkable summation and interpretation of New Testament form critical studies.

This book is an expansion and revision of Grant's earlier *The Growth of the Gospels* (out of print), which became, as he says, a "war casualty." Grant is uniquely aware of the developments which have taken place in Gospel scholarship in this century, and this book sets Dr. Grant's penetratingly original and clearly expressed thought against the background of these important developments. There are few as well equipped to deal with the questions and implications of form criticism.

We have come to expect the author to write and speak with insight and scholarly devotion which imparts life to the printed page and the speaker's platform. His exposition of the form criticism of the New Testament does what many feel form criticism should do. Fully recognizing the limitations of this method, Grant demonstrates how the approach leads to broader and more thorough knowledge and

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appreciation of the situation which produced the Gospels.

However, as he reminds us, the constant harping upon dates and authorship of books and sources without regard to the religious understanding of the Holy Scripture can become almost as fruitless as the counting of words and trying to determine such things as "times, times, and a half time." Please note—I say almost as fruitless, not almost as ridiculous.

For Grant, form critical studies lead to greater appreciation and understanding of the *religious ideas* of the New Testament, thus making their most vital and justifiable contribution.

As might be expected, because of the author's earlier critical works on the Gospel of Mark, he has done a more thorough job on this Gospel than on the others. The material on John is thrilling; the treatment of Matthew is adequate. I have questions

concerning his endorsement of Luke as the historian of the Gospel writers.

His outlines will prove of value to the reader and the indices are quite thorough.

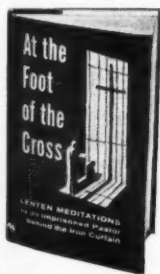
**The Secret of the Radiant Life**, by W. E. Sangster. Abingdon, 219 pp., \$3.

*Reviewer: W. F. OVERHULSER, Council Bluffs District superintendent, Iowa-Des Moines Conference.*

On beginning to read this book, you might feel it is another book which tells how to develop a radiant personality for the sake of personality itself. Reading further, however, you find it clearly evident that the focus is on Christ and not on your personality.

Dr. Sangster begins with the assumption that each of us wants to live the radiant life. He recognizes that many of our best church members

## LENTEN READING



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never achieve this goal. In a modern, concise manner he restates the old teaching that to live radiant lives we must first invest our lives in Christ.

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This great English preacher speaks with a sense of authority in spiritual matters; for he has had ample opportunity to witness the lack of radiance in the lives of many modern Christians. He would have us become radiant persons, not for reasons of personal popularity but that we might reflect the radiance of Christ.

In this handbook of spiritual efficiency, the author has created a unique combination of good psychology and Christian religion.

**Understanding the New Testament**, by Howard Clark Kee and Franklin W. Young. Prentice-Hall, 492 pp., \$7.95.

*Reviewer: WESLEY C. DAVIS, professor of New Testament, Perkins School of Theology, Dallas, Tex.*

The excellence of this "Introduction to the New Testament" is found chiefly in its form and freshness.

First, as to form: It is generally recognized that no movement or writing can be satisfactorily understood apart from its context. It is the purpose of an "introduction" to give this context, to view the subject under consideration in its broad historical setting. But whereas many writers assume that the reader already has this background knowledge and so make scant reference to it or set it apart as

a separate inquiry, thus making the student responsible for bringing the two areas together, Kee and Young have made the study all of one piece.

They portray the historical situation in which Christianity took its rise; the sequence of events connected with its emergence; and the conditions that called forth the several writings. They are even more concerned to discover what these early Christians believed, and how they responded to this faith. In this perspective the authors give the maximum interpretation an introductory work allows.

In thus rooting these 27 writings in the living Christian movement, which itself is rooted in the anxious first-century Mediterranean world, they make the study of the New Testament a continuous and thrilling story.

As to freshness: biblical exegesis, as the writers remind us, can never be an exact science. Under the pressure of new historical and archeological discoveries and the ever-changing cultural and theological emphases, the task of interpretation is never done.

The area and period in which the Christian movement arose and in which the books of the New Testament were written have been made vital by the use of maps, chronological charts, and illustrations.

By taking account of recent Palestinian finds, which throw light on late Jewish sectarian groups, and of current theological trends (such as the rediscovery of eschatology), the authors bring the study up to date.

It is unfortunate that a book so excellent in other respects should be marred by evident carelessness in accuracy found in "Suggestions for Additional Reading."

*The 1957*

*Lyman Beecher Lectures*

## **The Preacher's Task and the Stone of Stumbling**

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Dr. Niles, an Asian Christian, asks a Buddhist, a Mohammedan and a Hindu why they cannot become Christians. In the light of their answers he re-examines the responsibility of those who preach the message of Christ.

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## BRIEFLY NOTED...

**Group Socials for Every Month**, by Jane Kirk. Abingdon Press, 222 pp., \$2.95.

This "must" for a program chairman, recreation leader, or hostess has three sections. Part I describes an average of six socials for each month for various age groups and occasions, including ideas for invitations, decorations, games, refreshment, prizes. Part II will help you plan socials on a large scale: for the new minister, family night, conventions, and others. Part III gives tips on food service, favors, and decorations.

**What Christianity Says About Sex, Love and Marriage**, by Roland H. Bainton. Association Press, 124 pp., paper, 50¢.

This author of Martin Luther's biography, *Here I Stand* (Abingdon, \$4.75), surveys the historical development in society and in Christianity of the sacramental, romantic, and companionable attitudes toward marriage. The extensive footnoting and the author's knowledge of Church history will help counselors clarify attitudes and problems in marriage in their proper perspective.

**Pangs of the Messiah**, by Louis I. Newman. Bloch Publishing Co., 432 pp., \$4.50.

A collection of 14 plays, pageants, and cantatas having biblical, rabbinic, medieval, modern, and festival themes which give oft-told tales and continuing problems of Jewish life a new, fresh content and quality.

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## For Mrs. Preacher



THE ARABS are a talented people. The genius of their independent thinking, teamed with the rigorous living conditions in the extreme climate common to most of the Arab world, has produced outstandingly successful men in many fields.

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The parsonage family is subject to a constant test of ability and willingness to share the ball.

The challenge to be a team member is perhaps strongest to the preacher's wife. She can do much to implement good programs, creative thinking, and worth-while team projects just by being a good resource person. The church always benefits by such direc-

tion, much more than when the preacher's wife does all the work herself (although at times the latter method would seem to be the *easier* way).

The happiest churches I know are those where the greatest number of members are put to work, year in and year out. I recall one church in particular where, immediately after joining, new members were sent a questionnaire which ferreted out their talents and interests.

And this information was put to immediate use, not filed away in some soon-to-be-forgotten folio. Questions ranged all the way from "Can you give one afternoon a month to visiting shut-ins?" to "Are you an artist, musician, or speaker by profession or hobby?" In that particular church almost every person put his talents to work, and each who did so benefited greatly in turn.

The preacher's wife can be a virtual encyclopedia of local knowledge, a walking "who's who" of talent and interests in the congregation. Such acquaintance with the abilities of your members serves not only to make them more interested and active but

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also has its personal benefits to you in creating a wider circle of talented friends and acquaintances.

And, if a certain few people seem to have been "running the show" at your church for years on end, a little diplomatic maneuvering is in order. You can start this by tucking a small, loose-leaf notebook in your purse and making notes of members' talents and interests as you hear them mentioned. The thing will soon begin to snowball, until one day you'll realize that you have fielded quite a team, with substitutes waiting on the sidelines for their chance at the ball.

There are other areas where outside talents and guidance will be needed (requests for speakers, United Church Women's work, conference programs), and here you can perform yeoman duty. Again, the loose-leaf notebook comes into its own. This time you'll want a larger size and you'll find it handy if kept by the telephone—the route by which so many queries arrive at the parsonage.

As Sarah Gibson Blanding, president of Vassar College, puts it so well, "Train your memory, and then don't trust it! Write down every lead for useful information, the name of every person who is active in some worthwhile project or activity in your town. Keep a list of your locally elected government representatives; for every good church group is interested in good government. How smart you'll feel to have these names at hand when the need for them arises.

Co-operating with civic, school, and social service leaders in your town is not a one-way street. Every opportunity they have to tell their story and gain new interest for their activities

is a plus on their side as well as being a source of inspiration to the church groups they address. Here again you stand to gain in a personal as well as a professional sense. For every man and woman you contact is a possible source of inspiration to your whole congregation and to your potential friends.

"Ahiki" is not a word you are likely to encounter in church circles. But whatever the call for action in your church, it's worth remembering the Arab call as a signal of the need for teamwork. The better we work together, the better we can live together as a family, as a church, and as a community.

**N**OW AND then we have an appeal for help from a reader involved in plans for a new parsonage. It's such a thrill to be asked to help plan a new home for your family—and those who will follow.

We especially recommend a pamphlet, *The Home of the Rural Pastor*, by Ralph A. Felton. Copies of this study may be secured directly from the author, whose address is 39 Woodcliff Dr., Madison, N.J., at 40 cents each, or three for \$1.

Another good and useful source of help is your local home demonstration agent of the agricultural extension service. These specialists have training and experience in good home planning, and they are experts. As one minister's wife put it, "The church is more inclined to follow what the home demonstration agent recommends than the mere wishes of the minister or his wife!"

—MARTHA

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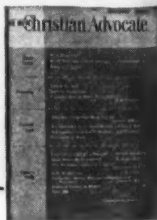
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pastor of First Methodist Church in Houston, introduces what he calls "an associate"—TOGETHER—from the pulpit. Dr. Pope is Chairman of The Board of Missions of the Texas Conference, a member of The Board of Directors of The Houston Methodist Hospital, The Salvation Army, and The Council of Churches of Greater Houston. In 1956, he was a representative of American Methodism at the centennial celebration in India.



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# NEWS

## and trends

### Africans Score 'Futile' Armaments Race

World mission leaders meeting in Ghana got a good look at how Africans view the rest of the world and heard some stern warnings about reducing all problems to scientific problems.

Ghana's prime minister, Kwame Nkrumah, said Africans look abroad only to see "vast wealthy nations pouring out their treasure on sterile arms. We see powerful peoples engaged in a futile and destructive armaments race. We see precious capital that might help raise up Africa and Asia flung away on potential destruction."

Dr. John A. Mackay, Princeton (N.J.) Theological Seminary president, criticized what he called a tendency to reduce every problem to a scientific problem.

"More urgency is shown," he said, "in getting a mechanical gadget into the sky than in sitting down to talk quietly with estranged fellow humans on earth."

The speakers addressed the International Missionary Council's quadrennial assembly, held for the first time in Africa and in a new nation. Two hundred Protestant leaders from 35 countries attended.

Speakers pulled no punches in describing shortcomings of the Christian church. Mackay scored it for becoming "an absolute, an idol, an end in

itself without regard to its true nature and honorable mission as the servant of Jesus Christ."

"The servant image must be restored," he asserted, calling on churches in every land to endure persecution and risk ridicule.

He warned his listeners against "thinking disdainfully and speaking disparagingly of independent missionary societies, of 'faith missions,' and the rest." No achievement toward co-operation among different peoples can be a substitute for missionary ardor, he explained.

In a similar vein, a Burmese churchman, U Kyaw Than, said missionaries to Asia must not put too much emphasis on social welfare work: "God calls on the Church to proclaim justification by faith, not by works."

He discussed the resurgence of ancient Asian religions, especially Buddhism, which is predominant in his country.

"Superficial judgments have been made about Buddhism due to reading the Buddhist scriptures in translations only," he said. "There is a great need to study Buddhist culture and the original language of the scriptures."

"The cultured Buddhist—or Hindu—will wonder why he should give up a rich heritage and long-standing refinements for the sake of some other culture, even if they are only temporarily useful."

One assembly session was devoted



*Next month U.S. Methodists will begin a year-long push to win members, build churches, and train leaders. These leaders are talking over a major event in the "Year of Expansion," a National Convocation on Local Church Evangelism in Washington, D.C., July 3-6. The planners, from left: the Rev. Raymond F. Wrenn, Alexandria, Va.; Dr. Harry Denman, general secretary, Board of Evangelism; the Rev. Harry L. Williams, board associate secretary; the Rev. Asbury Smith and the Rev. Kelly L. Jackson, Washington superintendents.*

to work in the key areas of Latin America, Nigeria, and Korea. Reports highlighted some trends:

**Latin America:** The growing middle class is laying the foundation for "a pure democracy" and offering an exceptional challenge to Protestantism.

**Nigeria:** Christians are being discriminated against, but no open minority persecution exists. "Christians will fight for their liberties and will not accept an inferior status."

**Korea:** In North Korea, churches are closed, and only individual witness is possible. But in the South, 30 Protestant churches have multiplied to 400

in 10 years, and suffering has deepened the spiritual life of the people.

The assembly approved a plan to integrate the International Missionary Council and the World Council of Churches, a move already approved by the World Council's central committee. Much debate on the merger was favorable, but then a sharp attack came from Canon M. A. C. Warren, general secretary of the Church Missionary Society, London. The plan still must come before the World Council's third assembly in 1960 or 1961. The IMC suggested the World Council postpone the assembly, set for 1960 in

Ceylon, to 1961, to allow more time to study the merger plan.

Delegates heard announcement of a \$4 million theological education fund to train native clergymen in areas where the churches are becoming autonomous, principally Africa, Asia, and Latin America.

The fund was made possible by a \$2 million gift from John D. Rockefeller, Jr., contingent upon another \$2 million to be raised by the foreign mission boards of eight denominations, including Methodists.

Seven Methodists participated in the Ghana meeting: Miss Marian Derby, executive secretary for Latin America, Woman's Division of Christian Service; Dr. Don W. Holter, Garrett Biblical Institute professor; Dr. James K. Mathews, associate general secretary, Division of World Missions; Arthur J. Moore, Jr., associate editor, *World Outlook*; Dr. Floyd Shacklock, executive secretary, National Council of Churches' Committee on World Literacy and Christian Literature; Dr. Eugene L. Smith, general secretary, Division of World Missions; Dr. Glora M. Wysner, secretary, International Missionary Council.

## Too Early for Union?

"The ecumenical honeymoon is over," says Dr. Samuel McCrea Cavert, recently retired executive secretary of the United States Conference for the World Council of Churches. "We must build a world-wide household of God, making it into a truly Christian home." But, he adds, most Protestant church bodies are not yet "spiritually ready" for organic union.

Cavert's appraisal of 40 years' work with the ecumenical movement came at the recent annual meeting of the Friends of the World Council of Churches in his address, "The Ecumenical Movement—Retrospect and Prospect."

In retrospect, Cavert lists three current ecumenical assets:

- ✓ A world-wide Christian community.
- ✓ An awareness of a unity in this community deeper than its differences.
- ✓ A structure in which the unity of the Christian community can become more visible to the world.

For the future, Cavert sees two



Religious News Service

*Leaders of the World Council of Churches paid tribute to Dr. Samuel McCrea Cavert, left, retiring executive secretary of the United States Conference. At right is his successor, Dr. Roswell P. Barnes, outgoing associate general secretary of the National Council of Churches. Tribute made in New York.*

major problems facing the ecumenical movement.

The first is how to bridge the gap between those who see the Church in its wholeness and those who see the Church in terms of a particular place and in relation to a particular group of members. There must be, says Cavert, a "vital synthesis" between the ecumenists who lose contact with the parish church and the clergy who are so vitally concerned in ministering to a limited number of families that they do little to lead them into a sense of world mission or social responsibility.

The second problem has to do with what kind of unity.

"Progress toward unity in the last 50 years has been primarily due to the agreement of churches to undertake certain great responsibilities together even though there were other areas in which they still disagree," he said. But . . . "we must admit that co-operation is not necessarily creative of unity."

"We need a unity," continues Cavert, "which involves enough of a common faith and a common order so that we can have a ministry and sacraments that are recognized throughout the whole Church. On the other hand, we must never cease to safeguard the values of freedom and diversity. The unsolved question is what kind of structure will best secure both of these ends. The answer will not be found by making a detour around the issues of faith and order. It requires us to move straight into their midst."

Cavert lists three spiritual conditions necessary before the various churches are ready for union.

1) A deeper mutual understanding

of each other's positions—something more than tolerant good will.

2) A clearer and more general recognition of the partial nature of the truth which each historic branch of the Church possesses, and consequently a greater passion for the wholeness of the Church.

3) Acceptance of a wide range of differences within a united Church. Otherwise, says Cavert, there always would be the danger of too much conformism, too easy a squelching of minorities, too much stifling of the spirit.

## Reform Jews Gain Strength

Reform Judaism will be the dominant religious force among Jews in the Western hemisphere in 10 years, predicts Dr. Maurice N. Eisendrath, president of the Union of American Hebrew Congregations. (The Union represents about 550 Reform congregations with one million members in the U.S.A. and Canada.)

Eisendrath bases his prediction on two factors: Reform Judaism is coping with every area of contemporary life; it has "afforded American Jews a religious way of life wholly in keeping with the Western world."

More young Jews are being attracted to it because Reform Judaism has not merely contented itself with pulpit preaching, but has stood by its sister faiths in combatting bigotry and discrimination, and in upholding civil and religious rights, he said.

Meantime the United Synagogue of America, a conservative branch of Judaism between orthodoxy and reform, announced it added a record 130 congregations during the last two

years. Membership now is estimated at more than one million.

For the conservative movement, the great danger, says Dr. Bernard Segal, executive director, has been the tendency to confuse means and objectives. "In the aim to establish a more dignified and meaningful service we have introduced a number of innovations which in themselves were never intended to be more than expedients for a far greater objective—the commitment to live by the teachings of the Torah."

### Present Hymnal Is Adequate

Many church leaders believe the present *Methodist Hymnal* will adequately serve the church another 10 years.

A sizable majority of leaders expressed this opinion in a poll conducted by the Commission on Worship's hymnal committee. The commission will recommend to the 1960 General Conference whether revision should be started.

Commission members at Evanston, Ill., recently also heard progress reports on sub-committee work to revise the official book of worship.

Those who reported were: the Rev. Will Hildebrand, Altadena, Calif., "The Christian Year and Lectionaries"; the Rev. Amos Thornburg, Chicago, "Sunday Services and Patterns of Worship"; Dean William R. Cannon, Candler School of Theology, Atlanta, "Holy Communion"; the Rev. Charles S. Hempstead, Cedar Rapids, Iowa, "Reception of Members"; and the Rev. Warren A. Bugbee, Erie, Pa., "Aids to Worship." The Rev. Stewart Clendenin, Beau-

mont, Tex., not able to attend, sent a written report on "Baptism."

Bishop Edwin E. Voigt, Dakotas Area and the commission chairman, praised the help given by seminaries.

"We want to make changes on sound historical ground rather than upon someone's whim," said Bishop Voigt.

### U.S. Gets Ecumenical Center

In Evanston, Ill., site of the Second Assembly of the World Council of Churches, an institute of ecumenical studies is being set up.

Its purpose—the renewal of the church, the mission of the church, and the unity of the church, said Dean J. Robert Nelson of the divinity school at Vanderbilt University, who joined 25 Chicago area church leaders recently to chart plans.

The institute must not be "institutional," the leaders agreed. It must work with all kinds of people—"committed Christians, pseudo-Christians, and skeptics—at all levels of experience, in all sorts of vocations. It must develop lay theologians who can communicate the Gospel, but it must not become a theological seminary."

It was suggested the first conference might be "scientists confronting the Christian implications of atomic weapons" or "doctors discussing faith healing."

The institute will attempt to help laymen become theologically and biblically informed, said a spokesman.

Episcopal Rector H. Ralph Higgins is president of the governing corporation and Chaplain Ralph G. Dunlop of Northwestern University is secretary-treasurer.



## Negro Bishops Oppose 'Too Hasty' Integration

Bishops of the Central Jurisdiction now are on record in favor of "eventual" abolition of the jurisdiction, but they caution Central churches against "too hasty action in breaking away."

The statement from the jurisdiction's College of Bishops scotches rumors that the bishops stood opposed to changing Methodism's administrative machinery.

"We approve the so-called 'open door policy' by which the conferences of the Central Jurisdiction will be merged into the other five jurisdictions (geographical), when and as both groups are ready for such action," the bishops said.

They insisted the jurisdiction be maintained with "a reasonable degree of strength so long as its existence is necessary."

Recently in Pittsburgh, Bishop Lloyd C. Wicke, Pittsburgh Area, and Bishop Edgar A. Love, Baltimore, led a vigorous discussion on the problem before 136 delegates to an Interracial Leadership Conference.

Bishop Wicke opened the colloquy with the statement: "The Pittsburgh Conference is chastised for segregation, a situation which is imposed upon us by the lack of response from the Central Jurisdiction."

He then directed these questions to Bishop Love:

"Do the churches of the Central Jurisdiction, located in the Pittsburgh Area, desire to join the Pittsburgh Conference? If so, why has there been no response to our invitation of two years' standing? Or where has the invitation lacked Christian persuasion?"

To this Bishop Love replied: "We do not doubt Bishop Wicke's sincerity, nor the sincerity of the people here. We are wondering about the attitude of the people at the local church level. The men (ministers) want to know whether or not they will be circumscribed to Negro pulpits. We are waiting to see what will happen in the general church on the matter of integration."

Bishop Wicke responded that this did not answer the questions. "The Central Jurisdiction," said Bishop Wicke, "must decide whether to cling to their fears or trust the good sense of The Methodist Church."

## Keep Tab on Travel Expense

Methodist ministers and all other persons who have travel expense allowances, or who are reimbursed for such expenses, are advised to keep close tab on these during 1958.

The Internal Revenue Service has announced that future income tax returns will require classification of all reimbursed and out-of-pocket travel expenses. A special form (No. 2106) will be available to aid taxpayers in properly itemizing expenses.

Expenses that must be classified include local travel expenses, as well as out-of-town expenditures and deductible automobile expenses.

Ministers and others who receive funds for automobile expenses, or who are reimbursed, must detail the cost of gas and oil, lubrication, washing, garage and parking fees, and so on.

The income tax rule on travel expenses has been in effect since 1921, but strict enforcement will begin with 1958 returns, a spokesman warns.

## Signs of Growth in Japan

Japanese Christianity, 100 years old this year, is chalking up substantial gains.

From 1952-56, the United Church of Christ, of which Methodism is a part, boosted its membership by 31,519 to 167,971, officials report. New and reopened churches total 120. The United Church now has 44 per cent more organized congregations than at the end of World War II.

Other statistics:

Monthly offerings are up from approximately 77 million yen (more than \$215,000) to about 138 million yen (more than \$385,000).

Ordained ministers now number 1,017, an increase of 54; unordained, 1,455, up 82.

There are 61 more Sunday schools, 30 more kindergartens, and 50 more church nurseries.

Japanese Christians also are giving more to special causes. A 1953 offering to underwrite the church's growing evangelism program brought almost one million yen (\$2,800), but last year members pledged 10 times this amount.

Paralleling these gains, the church moved toward greater financial independence. Foreign aid for the church's headquarters budget dropped from 48 per cent to 39 per cent in 1956. Self-supporting churches increased to 713. There are now 504 churches receiving some help, and preaching stations, which are almost completely dependent, number 311.

More Christian leaders are attempting to cope with problems of feudalistic and paternalistic labor relations which still exist in a large part of

the country. Since 1950, the church's national committee on occupational evangelism has been organizing district schools to educate workers on industrial problems from the Christian point of view. Last year 14 schools ran six months instead of the usual two weeks. The committee's ultimate objective is to bring the gospel to the workers.

"Churches have a great responsibility to protect the life of workers," says Dr. Masao Takenaka, professor of Christian ethics and labor relations at Doshisha Theological School in Kyoto.

In some small factories many laborers work as long as 12 hours a day, seven days a week. Workers get two rest days a month, the first and 15th. There is a 48-hour work week,



*This poster will help publicize the 24th Brotherhood Week sponsored by the National Conference of Christians and Jews. Nearly 10,000 U.S. communities will have special programs.*

but in many quarters the law is violated, observers say.

Currently, religious leaders are supporting a \$20-a-month minimum wage law. "That is still low, but it would be quite an improvement," says Takenaka. Japan's average annual income is \$275, compared with more than \$2,000 in the U.S. The average minister's salary in 1955 was \$279.

In spite of many hurdles, the Christian church in Japan shows marked signs of confidence and a revived sense of mission. During the centennial year leaders have set a goal of 80 new self-supporting churches. A group in the U.S. National Council of Churches has announced a \$100,000 Centennial Endowment to help provide funds for the salaries of theological professors.

## Industrial Chaplains: Who Pays?

"Put religion into industry" is the slogan of a movement that has been gathering momentum in the last 10 years—a decade that has seen the bitter Kohler, Westinghouse, and other strikes. As a result management and labor have pleaded for more religion.

At a mid-December conference in Washington, D.C., some 50 Methodist leaders echoed the cry. Religion, they agreed, can be a powerful influence in a mine or on an assembly line, but they cautioned against appointing chaplains whose salaries come from trade unions or corporations. The big danger: the chaplains might be pressured into taking sides.

Victor Reuther, a Methodist and assistant to the president of the United Auto Workers, said he was "alarmed" by the growing tendency of big in-

## Economy Favors Giving

The economic climate is "still favorable to fund-raising" at the beginning of 1958, says Harold Barkan of the American Cancer Society.

Though deflationary, the trend of the economy remains "on a very high level." What he calls a "shake-out" year appears to be developing, rather than severe contracting.

"Upturn in defense industries and predetermined wage increases from multiple-year contracts are expected to reverse the downward trend by early spring or summer," he predicts.

And, he says, a high level of consumer spending also indicates "availability of money for giving."

Considerable improvement is expected in the consumer debt position in 1958 because more people will come out of debt than in either 1956 or 1957. And fewer people will undertake new long-term commitments.

This and a decline in demand for durables will leave a greater potential for giving because less money will be tied up in long-term commitments.

dustrial firms to "hire ministers as chaplains to come into plants and conduct services. Many of these chaplains, perhaps unwittingly, are used to promote company interests.

Methodist Leon E. Hickman, vice-president of the Aluminum Company of America, insisted that the Church's primary ministry to industry must be an adequate local church program in communities where workers live. He doubted the wisdom of putting churchmen into industrial plants: "If they are paid by the Church, they must be free to speak their minds; and yet neither the industry to which

they are assigned nor the labor unions can tolerate one within the organization who is not subjected to organizational disciplines."

The industrial ministry is equally related to management and labor, pointed out Prof. Harvey Seifert, Southern California School of Theology. "It deals with industrial relations rather than merely with labor problems."

So long as the conference stuck to general statements, it encountered little difficulty. But the question on the chaplain-in-industry touched off lively debate.

Conference findings, which will be used by a Methodist conference on industrial relations next fall, recommended:

1) The up-grading of the industrial parish in the mind of the Church.

2) Church-wide convocations and institutes that would lift up industrial issues for discussion.

3) Special chaplains on industrial relations who would not serve specific plants or unions, but who would, like the Rev. Emerson Smith, recently of the Boston Area and now staff member of the Board of Social and Economic Relations, counsel and reconcile opponents in industrial conflicts.

4) Standards for all chaplains that would assure the independence of the clergy in pastoral counseling.

5) Clear guarantees that the Church will not become the captive of any faction of society, but demonstrate helpful concern for migrant situations, work stoppages, violence in industrial dispute, just wages for honest production, just returns to investors, the rights and welfare of the consumers.

## NEWS DIGEST

**DEATH PENALTY.** Testimony before a special investigating commission shows a majority of Roman Catholic, Protestant, and Jewish clergymen in Massachusetts favor abolition of capital punishment.

**CUBA CRUSADE.** The Methodist churches in this country will wind up their eighth annual evangelistic and home-visitation campaign on Feb. 6. About 120 U.S. ministers and laymen are taking part in the 10-day program.

**NEWSPAPER CHAPLAIN.** The daily newspapers need such a man to help resolve tensions created by hectic deadlines, suggests the Rev. James W. Carty, Jr., *Nashville Tennessean* religion editor. He proposes newspaper employees get time off to discuss personal, family, and job problems.

**MUSICIANS MEET.** Members of the National Fellowship of Methodist Musicians will hold their biennial conference and workshop at Boston University School of Theology, July 13-18.

**NEW RECORD.** Protestant Episcopal church membership reached an all-time high of 3,163,126 in 1957. Meantime, a special committee reports the denomination will need a minimum of \$3 million a year for the next 10 years to meet needs for expansion.

**PUBLIC RELATIONS.** The Southern Baptist Convention is set to launch a far-reaching public relations campaign to "interpret and promote" the SBC and local churches in 500 daily and weekly U.S. newspapers.



USNR Chaplain (Lt. JG) Donald F. Bliss, shown at the wheel of the USS Constitution (Old Ironsides) in Boston Naval Shipyard, is one of 600 Methodist chaplains in armed forces.

### People Going Places . . .

ARTHUR J. MOORE, JR., associate editor of *World Outlook*, Methodist mission magazine—now is touring mission areas in Africa and Europe. He will return in April.

PERCY J. TREVETHAN, member of the Board of Missions' Division of National Missions, and executive vice president of Goodwill Industries—named to the National Advisory Committee on Sheltered Workshops.

BISHOP G. BROMLEY OXNAM, Washington, D.C.—re-elected vice president

of Protestants and Other Americans United for Separation of Church and State. THE REV. THEODORE H. PALMQUIST, pastor, Foundry Methodist Church in Washington—one of three Protestant clergymen elected director.

BISHOP DONALD H. TIPPETT of San Francisco—spent the Christmas holidays with troops on Okinawa on his return from a Far East visit. Among his observations: most GIs on Formosa are wonderful ambassadors of friendship, but in South Korea GI morals are deplorable.

THE REV. CHARLES H. BOYLES, projects secretary of the National Conference of Methodist Youth, Nashville—named editor of *Concern*, filling the post vacated by H. Donald Winkler. EDGAR A. GOSSARD, Nashville—named managing editor.

THE REV. JAMESON JONES, of the Department of College and University Religious Life, Nashville—named editor of *motive*, succeeding Dr. Roger E. Ortmayer, who resigned to teach at Perkins School of Theology.

RABBI MAURICE N. EISENDRATH, president, Union of American Hebrew Congregations, New York—now on a five-month overseas junket to explore the possibility of an international conference of religious leaders to advance peace.

DR. WILLIAM E. EDEL, president of Dickinson College, Carlisle, Pa.—will resign Mar. 16, 1959, his 65th birthday, and end of his 13th year at the school. Trustees accepted his resignation with "deep regret."

## Church Faces Uphill Battle

Christianity is facing an uphill battle in prosperous western Europe.

Religious interest, now high in the United States, is not generally on the upsurge, according to a United Press survey.

Roman Catholic countries like Portugal, Spain, and Italy report an increase in church interest and attendance.

But in Holland, Austria, and West Germany, all with a large proportion of Roman Catholics, church attendance is down.

The church attracts little interest in Protestant Sweden, but has made significant gains in Finland, and is just holding its own in Denmark, Norway, and Switzerland.

England and France both report new religious zeal. But apparently this has not yet led to better church attendance.

Country-by-country the following appears to be the state of Christianity:

*Holland*—Both the Roman Catholic and the Protestant attendance have dropped sharply since the war, continuing a pre-war trend.

The feeling is that this is partly a result of the strictly maintained conservatism of Dutch churches. Leaders also blame the stepped-up tempo of modern life.

*Austria*—Nearly 95 percent of the nation's seven million people are Roman Catholic, but only 13 percent in cities and 35 percent in towns are active. Church officials blame the decline on the high standard of living and a shortage of priests.

*West Germany*—Protestant attendance rose sharply after World War II

but started to fall off in 1950 as the country became more prosperous. The Roman Catholic church has been able to hold adherents more successfully.

*Great Britain*—There is a notable increase in interest which the Church of England hopes to show in hard figures after an attendance survey this spring. Leaders trace the interest to short, daily religious periods in all state schools; the crusades by Billy Graham and other evangelical missions; more attention to the spiritual needs of servicemen.

*France*—Only 25 percent of 20 million Roman Catholics are said to be regular churchgoers while 60 percent of 800,000 Protestants attend regularly.

*Portugal*—A religious upsurge that started 25 years ago still is climbing under the prodding of organized Roman Catholic action.

*Spain*—Interest in religion shot up sharply at the end of the civil war in 1939 and is maintaining momentum.

*Italy*—With the start of afternoon and evening masses in 1953, there has been a distinct increase in church attendance. A Roman Catholic spokesman attributed the rise to war fears and increased feeling of the need to get closer to God.

*Scandinavia*—Nine out of 10 Finns are members of the Evangelical Lutheran church and church attendance is increasing. In Norway, only three percent of the Protestants, who compose 98 percent of the population, attend church regularly.

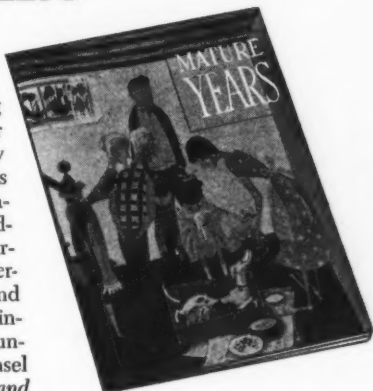
About three percent of the Danes attend church regularly, although 95 percent are members of the Danish

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State Church (Lutheran-Evangelic). In Sweden, religious interest has dropped steadily since the war. Churchmen blame it on a high standard of living.

## Deaths . . .

FRED ANSTICE, retired member of the Montana Conference, Nov. 23, at Butte.

BENSON BAILES, 40, minister of Jennings Chapel Church, Dec. 1, at Birmingham, Ala.

MRS. S. W. BEGGS, widow of the Rev. S. W. Beggs, retired member of Illinois Conference, Nov. 21, at Waupaca, Wis.

JAMES T. BLACKWOOD, 100, retired member of Tennessee (SE) Conference, believed to be world's oldest Methodist minister, Dec. 11, at Monteagle, Tenn.

FRANK A. BOYD, 82, retired member of the Central New York Conference, Dec. 7, at Syracuse, N.Y.

J. B. BURNS, 79, retired member of the North Mississippi Conference, Dec. 31, in Colorado.

CLAUDE A. CALKINS, 79, retired member of the Iowa-Des Moines Conference, Nov. 15, at Shenandoah, Iowa.

GEORGE H. COLLIVER, 68, member of the California-Nevada Conference and professor of Bible and religious education at College of the Pacific, Dec. 6, at Stockton, Calif.

GEORGE H. CROW, 71, minister of Hazel Green Church, Dec. 2, at Hazel Green, Wis.

T. E. DERRICK, 74, retired member of the Western North Carolina Conference, Nov. 24, at Asheville, N.C.

D. D. DIEFFENWIERTH, 72, retired member of the Florida (SE) Conference, Dec. 11, at Thomasville, Ga.

WILLIS C. ESBENSHADE, 84, retired member of Philadelphia Conference, Dec. 10, at Elizabethtown.

H. T. FOLEY, retired member of the Florida (SE) Conference, Nov. 15, at St. Augustine, Fla.



J. ROY GIBBS, 52, minister of Fulbright Church, Dec. 10, at Houston, Tex.

JOHN W. HAYWARD, 87, retired member of the Michigan Conference, Nov. 24, at Coldwater, Mich.

GEORGE D. HERMAN, 93, retired member of the Western North Carolina Conference, Nov. 24, at Asheville, N.C.

MRS. T. J. HOPPER, 76, widow of the Rev. T. J. Hopper, member of the North Mississippi Conference, Dec. 22, at Corinth, Miss.

ALFRED E. LINFIELD, 74, retired member of the Illinois Conference, Nov. 17, at Penny Farms, Fla.

ROY H. MILLS, 60, minister of Easton Place Church, Des Moines, Iowa, Nov. 28.

CARL MCCONNELL, 64, minister of Oshkosh Church, Nov. 28, at Oshkosh, Neb.

N. R. NORRIS, retired member of the Southern Illinois Conference, Dec. 8, at Murphysboro, Ill.

STEPHEN S. PRATT, 89, retired member of the Central New York Conference, Dec. 3, at Canandaigua, N.Y.

WALTER E. THOMPSON, 83, retired member of the N.Y. East Conference, Dec. 29, at Troy, N.Y.

MRS. S. U. TURNIPSEED, widow of the Rev. S. U. Turnipseed of the Alabama-West Florida Conference, Nov. 26, at Montgomery, Ala.

MRS. R. T. TYLER, widow of the Rev. R. T. Tyler of the North Alabama Conference, Nov. 20, at Talladega, Ala.

SEIGRO UEMURA, 75, retired member of the Pacific Japanese Provisional Conference, Dec. 7, at Tulare, Calif.

W. G. WIGHAM, 80, retired member of the Southern Illinois Conference, Nov. 29, at Paxton, Ill.

MRS. A. L. WILLIAMS, 84, widow of the Rev. A. L. Williams of the Indiana Conference, Nov. 18.

EVERT C. WRIGHT, retired member of the Nebraska Conference, Nov. 16, at Quincy, Ill.

THOMAS D. YARNES, 74, retired member of the Oregon Conference, Dec. 12.

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## OPEN FORUM

### *Letters to the Editors*

#### Correction Wanted

EDITOR: In your "TOGETHER Preview" [NEW CHRISTIAN ADVOCATE, Dec., p. 128], you say that "TOGETHER's cameraman takes you to lonely, barren Kenai Peninsula" in Alaska.

There is some loneliness there to be sure; but hardly in the sense that it is to be found even in some of our stateside cities. The north country has a unique way of bringing people together, so that loneliness is not felt in some respects as it may be elsewhere.

To say that the peninsula is barren is to be wide of the mark. Few places are more lush, beautiful, picturesque.

HENRY MURRAY

*Mt. Vernon Methodist Church  
Wichita, Kan.*

#### What Ails Our Ministry?

EDITOR: Among the many analyses of what is wrong with the ministry, as reflected in the shortage of recruits, the best and most insightful is Roy DeLamotte's, "Has the Ministry Lost Its Magnetism?" [Dec., p. 40].

I agree that we have lost much of our courage and our prophetic passion. We are becoming a generation of clerical cream puffs. We have tasted of the current manna of materialism, and most of us like what we have tasted. Many have set their sights more on ranch-type parsonages, two-car families and five-figure salaries than on

radical, social, and economic injustice.

Some of us aren't going to like this man DeLamotte. He has become the greatest disturber of clerical peace-of-mind in America.

LEE C. MOOREHEAD

*Indianola Methodist Church  
Columbus, Ohio*

EDITOR: This is no abstract article, but one that calls for an evaluation of our witness. Christ never assures us of an easy life; but, along with a lot of crosses, there is to be abundant life. We may earnestly cry out for a "thousand tongues," but only after we have let the full power of the Holy Spirit use the one tongue each of us has.

Thanks for the NEW CHRISTIAN ADVOCATE; it is my good companion.

MAXIE B. BURCH

*First Methodist Church  
Howie, Tex.*

EDITOR: Roy DeLamotte must have a tremendous appetite for shoe leather. The speed and dexterity with which he can put his foot in his mouth is absolutely amazing.

He could hunt until doomsday among the war veterans I knew in seminary (1948-51) and never find a "second-best young mind" in this crop of former civil engineers, accountants, teachers, scholars, and colonels. They were smart enough to run the faculty ragged.

Methodism need not take second

place to anyone in the caliber of its young preachers.

JACK R. PERRY

*Methodist Church  
Seadrift, Tex.*

## Chaplaincy Is Ministry

EDITOR: I heartily disagree with two ideas expressed by P. Malcolm Hammond in "I Went in Search of Preachers" [Nov., p. 50]. He suggests that the man who leaves the ministry never had a genuine call. If we believe that one who is a Christian may lose his faith, cannot we believe that one truly called might also lose that call?

The statement that "some men leave the pastoral ministry . . . to go into the chaplaincy in the military" prompts me to suggest that the chaplaincy is surely a "shepherding"; that is, pastoral ministry. It is unfortunate that the chaplaincy is not so regarded.

KENNETH A. GARNER

*Jason Lee Methodist Church  
Blackfoot, Ida.*

## Sculpture Appreciated

EDITOR: We of the National Sculpture Society are proud to turn to "Sculpture in American Protestantism" [Nov., p. 64]. Mr. Hardin, our president, will be happy to see his "Flight into Egypt," Mr. Stewart his "Crucifixion," and John Angel his "St. John the Divine."

MICHAEL LANTZ

*National Sculpture Review  
New York, N.Y.*

## A Group Concept

EDITOR: There is a seeming inconsistency in the two answers on Com-

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munion ["We Want to Know," Nov., p. 118]. Both depend upon the disciplinary instructions to the minister (to commune himself, then serve other ministers, then congregation).

The first answer suggests that ministers other than the officiating clergymen be invited to the Lord's Table first—which is awkward.

The second suggests that when Communion is taken to the sick, only the sick person commune—which ignores the instructions altogether. Furthermore, the whole idea of Communion is a group concept; and, while we probably wouldn't go as far as some have in the history of the Church and require that Communion be held only when the whole congregation is present, we should not forget that a community of believers is necessary if Communion is to have its full significance. Would it not be a good practice to have a few others (family or friends) present at Communion for the sick?

JOSEPH O. PATTERSON

*Eureka and North Bellingham  
Bellingham, Wash.*

## The Liturgical Background

EDITOR: Years ago an old preacher told me: "I long ago learned that a beautiful liturgical worship service makes up for many a poor sermon."

Methodist ministers, who are both prophets and priests, can lessen unfavorable comments on their sermons by setting them in the midst of a beautiful and inspiring liturgical service (like pages 9-12 in the *Book of Worship*). That order of worship is available to the whole church. . . .

WILLIAM H. CHEESMAN

*Washington, D.C.*

## An Old, Old Question

EDITOR: Hoyt L. Hickman's article on the Trinity [Dec., p. 10] revives the question, "Was Jesus Christ the only God-incarnate man?"

Believing that all life is one, I believe it inescapable that God imparted only his own life when he created man. Therefore, the same life that was in Jesus is also in every other man. How that life is manifested depends on time, place, heredity, tradition, social environment, and other factors, with the possibility of a special ministration of divine grace.

That there are degrees of ability and degrees of manifestation, no one will deny. Certainly in the person of Jesus there was the highest degree so far manifested according to our best understanding. . . .

CLAUDE C. DOUGLAS

*Los Angeles, Calif.*

EDITOR: I particularly enjoyed the article "Religion Versus Communism" [Dec., p. 77].

In an age when we are caused to wonder and reflect upon the new powers science has laid in human hands, when we don't know what deadly force lies yet dormant in the mysteries of this world, we ought to turn ever again to the omnipotent power of the Creator.

It is my sincere conviction that the bloodless "gospel" of communism can never completely dispel the Calvary in men's minds that holds a promise far greater than subjugation to state.

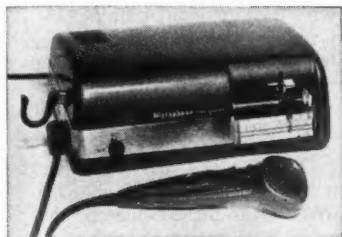
Calvary stands now as always "o'er the wrecks of time."

DALE L. POLLOCK

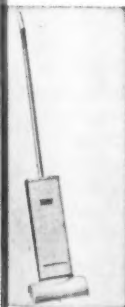
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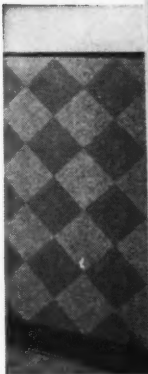


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**F. MURRAY BENSON**  
Attorney and Methodist Layman

*This column will digest court decisions pertinent to churches and pastors. Limitations of space require oversimplification of the facts and the decisions. There is no attempt here to give legal opinions. The facts in individual cases differ so widely that it is dangerous to rely completely on the reported decision without all the facts.*

**THE CASE:** Taxpayer Rawlins sued to enjoin the Kentucky superintendent of public instruction from employing nuns as teachers. The plaintiff claimed that this was in violation of the Constitutional amendment guaranteeing freedom of religion. The lower court denied the injunction and dismissed the complaint.

**Decision:** The higher court affirmed the lower court's ruling. The wearing of a religious garb while teaching and the paying of tax money for instruction offered was not, in the court's judgment, adverse to the idea of keeping state and church separate. If the employment of nuns were merely a means of conveying money to the church, it would have been bad; but such was not the case. The court did rule, however, that public money could not be used to pay for trans-

ferring children in busses to parochial schools.

[RAWLINS v. BUTLER, 290 SW2d, 801 (1956)]

**THE CASE:** The plaintiff, the divorced wife of the defendant, has custody of their two daughters, ages nine and seven, and has brought suit to restrain the defendant's interfering with their religious training. He is a Catholic; and, since the divorce, she has returned to the Lutheran Church. The children were baptized Catholics, and she had agreed antenuptially to raise them in that faith.

**Decision:** The court held that doctrines of the respective churches are irrelevant to the decision and that the antenuptial agreement was not binding. It ruled that Catholic training was not so far completed as to cause conflict in their minds and, in the children's best interests, religious harmony should be maintained in the home. The mother was given the right to change their faith.

[BOERGER v. BOERGER, 26 N.J. Super. 90, 97 A 2d. 419 (1953)]

**THE CASE:** Brighton, N.Y., had a population of 23,000, including 6,000 Catholics, and had only one Catholic church, when the town zoning board denied the church the right to build in the A zone. This zone was residential and religious structures built there must be approved by the board according to its building code. The trial court upheld the zoning board's decision.

**Decision:** The higher court reversed the decision, although conceding that cities have zoning powers governing

how inhabitants build which are not unconstitutional. But it held that the court's prerogative is to see that the board decides disputes fairly. It reversed the trial court's decision because the board's reasoning that property values would decrease, tax revenue to the city would be less, and some probable noise would be associated with church functions was inconsistent with zoning code aims: to protect the health, welfare, and morals of its citizens. [DIOCESE OF ROCHESTER v. PLANNING BOARD, 1, N.Y. 2nd 508 (1956)].

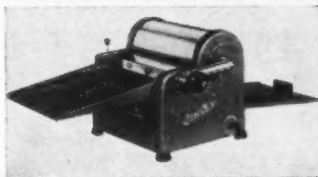
**THE CASE:** Newton Cantwell and his two sons, Jessie and Russel, were convicted for violating S 6294 of the Connecticut General Statutes, which provides that no person shall solicit money for a religious cause from any person outside the solicitor's organization without approval of the secretary of public welfare. These men were of the Jehovah's Witness faith and had gone from door to door in New Haven to collect money and pass out literature on behalf of their group, International Bible Students.

**Decision:** The Supreme Court of the United States reversed the decision on the basis that the statute was unconstitutional. It held that the 14th Amendment made the First Amendment on freedom of religion applicable to the states and that Connecticut had restricted religion. The court called withholding of approval arbitrary and capricious and deemed it an unjust restraint, despite the innate police power of cities.

[CANTWELL v. CONNECTICUT, 310 U.S.296 (1940)]

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#### God's Children

**G**OD is a Father who cares equally for all his children.

There is a difference of opinion as to the composition of "his children" in this sense. Christians of every theological persuasion agree that all men are God's children in the sense that he created them all. But some believe that he is Father only to those who accept sonship through faith in Christ (Rom. 8:16 and Gal. 4:4-7).

The implications of this view are, of course, that all those who confess Christ must be treated as brothers and equals under God.

Others assert that God is Father of all men of whatever faith, or of no faith, in that his care equally embraces them all; if under his solicitude no sparrow falls unseen, will he not care much more for men of little faith? (Luke 12:6-7.)

The Samaritan presumably did not share the religion of the wounded man on the road to Jericho, but Jesus used the Samaritan as the very symbol of what it means to be a neighbor (Luke 10:29-37).

—LISTON POPE in *The Kingdom Beyond Caste* (Friendship Press)

#### Becoming Robots

**M**AN experiences himself as a thing—as a commodity, himself and others. He experiences the life energy as capital to be invested for profit; and, if it is profitable, he calls it success.

We make machines which act like men, and produce men who act like machines. The danger of the 19th century was that we may become slaves; and the danger of the 20th century is not that we become slaves, but that we become robots.

—ERICH FROMM, professor of psychoanalysis, University of Mexico. From a lecture on "The Ethical Problem of Modern Man," given at Harvard Medical School in April, 1957.

#### What Is the Church?

**I**T IS very interesting, I believe, for us as we come together to realize that actually in the Roman Catholic system, which I would not criticize at this point but will just describe, the only members in full standing in the Church of Christ are the clergy. There are communicants who come and communicate with the Church, but they are definitely second-class members.

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Lay Apostolate in Rome last fall a representation went up to the Pope from this great group of laymen saying, "We wish that we had a fuller part in the running of the Church." His Holiness replied with some asperity, "This sentence has an unpleasant sound in our ears." . . .

A good priest friend of mine has said rather vividly that if a million Christians all believing in Christ are together in one place without a clergyman, the Church is not there; but, if one clergyman is there with no one else around, the Church is there.

—JOHN OLIVER NELSON to the North American Lay Conference on the Christian and His Daily Work

### Sputnik's Questions

UNIVAC, the electronic brain, and Sputnik, the man-made satellite, come from opposite sides of the Iron Curtain, but they have much in common. . . .

Univac promises the automation age, when factories, offices, and transportation systems, staffed only by a few skilled technicians, will operate by push button. Sputnik promises the outer-space age, when space platforms, trips to the moon, journeys to Mars . . . will be commonplace.

Univac answers the most difficult questions at lightning speed. Sputnik asks the most difficult questions at 18,000 miles per hour. . . .

Some of Sputnik's more obvious questions reflect our own frustration. Why did Russia "beat us to the punch"? Was it because of rivalry among the armed forces? Is this the price we must pay for belittling and harassing scientists as eggheads and subversives? Is more money needed



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for research and experimentation? How much political hay will the Democrats make at the expense of the Republicans, and vice versa?

Other questions are less obvious, but possibly more important. We are told that we must be prepared for economic sacrifice and belt-tightening, if we are to "catch up." If this is true, who will sacrifice what? Will airplane, rocket, and munitions makers sacrifice some of their cost-plus profit margins? Will the steel industry, the automobile manufacturers, the appliance companies, and the food processors sacrifice their skyrocketing prices?

Or is the sacrificing all to come from the working people, some of whom already are being forced to sacrifice jobs and savings until new defense appropriations are made, or rockets replace aircraft on the assembly lines, and they are rescued from the ranks of the unemployed? Or is the sacrificing to be done by the people with fixed incomes whose small salaries and pensions shrink as prices spiral upward?

And what about that troublesome word "morals"? What kind of morality is it where right and wrong are decided by the fastest rockets and the biggest warheads?

These are Sputnik's questions. But Sputnik, a man-made thing, can do no more than pose them, fling them far out into space and fly on. The answers must come from man himself, reached in terms of faith in God and belief in humanity and justice which alone can provide the freedom and security for which the people of the world are hungry today.

—STEWART MEACHAM, American Friends Service Committee

# It's an Idea...

"You Asked for It" is scheduled in the order of worship each first Sunday at St. Paul's Methodist Church, Tacoma, Wash. During this period, the minister answers his parishioners' questions, which had been placed in the question box the previous Sunday. This not only creates interest and increases attendance but also provides an opportunity for him to speak on issues that might be avoided.

"Student of the Week" is the title of a department in *First Methodist Church News*, Tucson, Ariz. A student is recognized for honors, scholarships, or other achievements. Recently the paper noted that the son of two members had received a \$250 scholarship in engineering as part of the General Electric computer department honor program. The student is president of the Interdenominational Campus Crusade for Christ at Arizona State College.

Prayer for others becomes most meaningful in the First Methodist Church, Canton, Ohio, through posting the names of shut-ins and persons who are ill. The names appear on the prayer bulletin board at the rear of the sanctuary. On the desk beneath the board is a prayer log on which special requests for prayer may be noted. Many wonderful results of prayer have been reported.

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## ON RECORDING BAPTISMS

In recording a baptism, what is the proper form for listing the mother's name? Is she simply Mrs. John Doe, or is she Mrs. Mary Roe Doe?

*She is Mrs. John Doe.—Eds.*

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WHEN BILLY GRAHAM asked Representative Brooks Hays, of Arkansas, to address a crusade congregation "briefly," the Congressman said: "That's a most unscriptural injunction, for the Bible says, 'Thou shalt not muzzle the ox that treadeth out the corn.'"

—DANA DAWSON, JR., *First Methodist Church, Baton Rouge, La.*

THE REV. DONALD ARTHUR, of Greenfield, Iowa, calls attention to this amusing error in his own bulletin. After his sermon on the alcohol problem, there was to be an invitation for commitment to "obstinence."

DURING the Welsh Revival, a coal miner was asked, "Under whose preaching were you converted?"

He replied, "Under no one's preaching. I was converted under my neighbor's practicing!"

—G. M. Robb in *The Covenanter Witness*

THE YOUNG SON of a church member returned from a swimming class where he had received some instructions in lifesaving. When his mother asked what he had learned, he said,

"They taught me how to give 'artificial inspiration.'"

—Bulletin of Wesley Heights Methodist Church, Charlotte, N.C.

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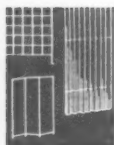
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# Together Preview



**NOTE TO PASTORS:** *You should receive this magazine about the first of each month. Two weeks later TOGETHER, the Methodist "mid-month" magazine, will be distributed. Here is a brief preview of its contents—with a few suggestions on how you can plan to use it in your pastoral work.*—Eds.

## I BELIEVE IN MAN

by G. Bromley Oxnam

Bishop Oxnam has written one of the most important religious books of many years, *A Testament of Faith*, in which he sets forth his credo and fervent beliefs growing out of a lifetime of service. In this final chapter, he looks at the present troubled state of the world and reaffirms his faith.

## ONE BOY IN 3 MILLION

by Gardner Soule

Like Methodist Boy Scout Paul Siple before him (with Byrd in Little America and currently on another Antarctic expedition) Dick Chappell is down at the South Pole with the current U.S. Antarctic expedition. How did he get there? What does it take to be picked from more than 3 million Boy Scouts for this adventure of a lifetime? Don't miss Gardner Soule's story of this interesting Methodist lad.

## MARRIAGE BROUGHT ME BACK TO CHURCH

by Dale Evans

The actress and wife of cowboy movie star, Roy Rogers, gives a frank and lifting personal testimony of how she had wandered from the church and how, after marriage, she found her way back to worship—with manifold blessings.

## HAS YOUR TOWN A NEST EGG?

by Daniel Longwell

Ever hear of the Community Trust? Well, it's a new way to make a bequest that's being adopted in cities big and small over the country. Through this method, the widow's mite can be turned to an effective community project just as the gift of a millionaire. Churches benefit, too.

## METHODISM'S HOLLYWOOD

a Pictorial

Do you know that at Nashville studios, The Methodist Church is making a series of top-notch movies that your family will want to see? Millions now enjoy these movies. TOGETHER's photographer, George Miller,

takes you behind the scenes of Methodism's Hollywood.

#### **A LOOK AT US FROM DOWN UNDER**

by Alan Walker

Australia's number one evangelist, Dr. Walker, spent 18 months in the United States observing our churches first hand. Now he tells in this penetrating article what's right and what's wrong about U.S. Methodism.

#### **HONESTY COMES ON TIPTOES**

by Angie Hall

What do you do when the grocer gives you back too much change? Grab it and gloat to the children? How do you meet the thousand "little" moral issues of every day life—and how do you help your children face them as well? Angie Hall meets them head-on in a story every parent should read. A really vital subject for sermons, too.

#### **TALENTS FOR CHRIST**

a Pictorial

A Wisconsin church puts an old parable to work in a new way—with inspiring results. Another graphic pictorial by *TOGETHER* photographer, George Miller.

#### **CHRISTIAN SYMBOLISM**

by Martin Roper

The Lenten season will take on new meaning for many in this art-and-text description of symbols relating to Christ's life, death, and Resurrection.

#### **LURE OF FINDING RARE BIBLES**

by Frederick B. Maser

You wouldn't expect to find Bibles which make statements directly con-

tradictory to Christian doctrine. Such textual oddities make an edition a collector's item. However, the true collector looks for other things—as you'll see in this story of another fascinating and profitable hobby.

#### **THE STRANGE IMPULSE**

by Robert Zacks

Is impulse luck? A hunch? Here's a significant anecdote—a true story—of what happened when one minister acted quickly on an impulse.

#### **THE BEST YOU'VE GOT**

by I. A. R. Wylie

This month's *Reader's Choice* by the well-known author has "take home" value for every family. There's sermon material here, too.

#### **IS IT GOODBY TO GOTHIC?**

by Frank Lloyd Wright

Whether you're building a new church or remodeling the old, you'll want to read this provocative, helpful article by the distinguished American architect. It's followed by a beautiful eight-page pictorial in full color of representative modern Methodist churches.

#### **HOW TO FEED HUNGRY METHODISTS**

by Peg Keilholz

From over the country, *TOGETHER* editor Peg Keilholz gathered the newest and best ideas for church kitchens, then boiled them into one master plan that you may find useful or adaptable in your church. She tells you how to serve 300 salads or pies at once; how to save steps and prevent accidents; and blueprints other ideas to feed hungry Methodists—in a hurry.



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